

THE UNIVERSAL FREEMASON

Volume 9

July 1916

No. 1

OFFICIAL.

Whitefield McKnight of Thistle Lodge Spokane, has been awarded the Honorary Grade of Excellent Master.

Vito Seppi of Garibaldi Lodge, Salt Lake City, has been awarded the Honorary Grade of Excellent Master.

Adam Kowalski, 33d., has been elevated to the 86th degree of the Rite of Mizraim and the 90th degree of the Rite of Memphis.

Expulsions.

For unmasonic conduct the following members of Alpha Stockton Lodge of Stockton, Calif., have been expelled. (This should have been published last month, but owing to an oversight was left over.) Ernest Douglas Mercer, C. J. Murdoch; T. A. Vachon, W. H. Morrison.

James Wallace has been expelled from Redmond Lodge, Redmond, Wash.

Garibaldi Lodge No. 2 has elected the following officers: G. F. Buschman, right Worshipful Master; John Seren, Deputy Master; H. McB. Thomson, Substitute Master; F. W. Schmale, Senior Warden; F. C. W. Samuels, Junior Warden; James R. Thomson, Secretary; D. Conta, Treasurer; V. Sebbi, Senior Deacon; John Kyranakos, Junior Deacon; John Lancini, Senior Steward; John R. Rubino, Junior Steward; G. Bombino, Almoner; Dominic Conta, Inner Guard; William Atchison, Tyler; R. S. Spence, Chaplain; Levi Oleson, Marshal; Lodge Deputy, Dr. R. A. Hashbrouck.

CORRESPONDENCE.

Benld, Illinois,
June 20, 1916.

Editor "Universal Freemason."

Salt Lake City, Utah.

Dear Sir and Bro.:—What is the matter with our intelligent readers among the A. M. E.? They do not seem to realize the power of the press. Victor Hugo says: "The power of the press is what brings light into darkness." Then let us all use the "Universal Freemason" to put light into the eyes of all brethren in the United States. Albert Pike, the oracle of the Southern Jurisdiction, in his "Mea cease to persecute when the persecuted become too strong and numerous to longer stand and submit to it." Keeping this quotation in view, I would like to call the attention of all our brethren to the necessity of a more active and progressive propaganda.

Since becoming a member of the A. M. E. I have devoted considerable time and study to Masonic history, and have found that all claims made in behalf of the "American Masonic Federation" are fully warranted by facts, and with the absurd rulings of the Grand Lodge of the United States, (American Rite), regarding recognition, we have a further aid to the necessity of our movement. I am led to ask why it is that we are not more widely known? and with your permission, I believe the answer is lack of sufficient capital. As business men we know that without capital to properly present any-

thing, no matter how worthy the cause may be, it is very hard and tedious work. From the difficult position in which our executive officers are placed by the hits and slanderous insinuations made by those who, were they inspired by true Masonic ideals, would be our friends, some method must be adopted to change conditions. Right here I would like to advocate that some way be found whereby funds may be raised to properly carry on the work which is of so great importance at the present time and necessary to our growth and prosperity. Would it not be possible for every member of the A. M. F. to subscribe to a special fund the sum of one dollar per month for five or six months to make this journal a power that will put us to the front in the eyes of the public. If we do not recognize ourselves how can we expect to be recognized by others? The Masonic fraternity is composed of men who are Free(this seems rather a paradox from the methods of some of our local brethren) and I understand that a compulsory assessment would not be regular or permissible, but I believe if the facts were presented to the brethren in a forceful manner they would all see the point and gladly contribute generously to a fund, so that the A. M. F. would become favorably known in every nook and corner of the United States. The money so raised to be spent in a proper development of our magazine, the most powerful weapon possible, and for other propaganda. I firmly believe that were we able to spend a thousand dollars a month for advertising the "Universal Freemason" and also make arrangements for its sale at news stands, and on railroad trains, that within one year our rebellion would surely become a revolution,

and we would not have to dodge any more slurs or slanders. I would strongly urge that a live, active member in each lodge take up the question for discussion so that we can rapidly establish ourselves and make our dream of Universal Masonry an actual reality, becoming strong and numerous so that our persecutors and slanderers would cease their vile and unmasonic efforts to destroy our labors for the good of mankind.

On page 171 of "Morals and Dogma" is found the following, to which the attention of all Masons, of every rite, can profitably be drawn: "Whenever we come to treat, with entire respect, those who conscientiously differ from ourselves the only practical effect of a difference will be to make us enlighten the ignorance on one side or the other, from which it springs, by instructing them if it be theirs and ourselves if it be our own, to the end that the only kind of unanimity may be produced which is desirable among rational beings, and the agreement proceeding from full conviction after the freest discussion."

I remain your fraternally,

E. H. MULLEN,

Past Master and Lodge Deputy Fidelity
Lodge No. 87, Benld, Illinois.

Chicago, Ill., June 23, 1916.

To the Right Worshipful Masters, Wardens and Brethren of the A. A. S. R. of F. M. in the A. M. F.:

I am sorry to inform you that Bro. F. W. Dahn of Irving Lodge departed from us Monday, June 19, at 12 a. m. The late brother affiliated with the Federation about one year ago from the York Rite, and was one of the hardest workers the Federation had here, and we will miss him. He was ever on duty, morning, noon and night. The late

brother was married and left a wife and 7 children. The funeral was held Thursday, June 22, with full Masonic rites. About 110 members attended. Brother Lew F. Stapleton and Brother Adam Kowalski took full charge, and I want to thank the brethren who took part.

Fraternal yours,

AUG. S. JOHNSON,

R. W. N.

Owing to prevailing and increasing war prices, we cannot furnish the "Masonic Desk Clock" at the price advertised. The factory has notified us that they are unable to furnish them at the present price. The price will be for the clock and a year's subscription to the "Universal Freemason," \$2.50.

No. 1, Vol. 1, of the "Ohio Masonic Advocate," has just reached our table, with a request that we exchange. We take pleasure in welcoming any new and able advocate of Masonry, feeling a hope that we be thus enabled to reach more Light. The "Advocate" is a clean, well-written journal, both in mechanical make-up and editorial selection. We wish Brother Phillips all the success he merits in his new venture, both financial and praiseworthy.

We find on our table a copy of the "Masonic World," a monthly Masonic journal, just launched on the troublesome sea of doubt. It is published in Chicago, and its mission seems to be the explanation of Masonic names and terms, for what purpose we are in doubt about, and in further doubt as to the success of its mission. It is small in stature, but it may be like Lloyd George's definition of a South Wales system of human measurement: "from the chin up."

Trinity Lodge No. 44 installed the following B. B. to office: W. S. Pulver, R. W. M.; R. H. Allseben, W. M. D.; George Pulver, W. M. S.; Paul Raden, W. S. W.; T. J. Engelstadt, W. J. W.; Thomas Perrot, Secretary; T. J. Engelstadt (by appointment), Treasurer; Harry Barnum, S. Deacon; W. M. Haff, J. Deacon; H. E. Knowles, S. Steward; E. C. L. Luker, J. Steward; Theodore Carlson, Almoner; P. J. Brodesser, Inner Guard; Emil Sauer, Tiler; Prof. Alfred Lueben, Organist; Fred W. Kotelman, Lodge Deputy.

Caledonian Lodge No. 29 installed the following B. B. to office on June 14th, 1916: Frank P. Heiser, R. W. M.; John Rostgaard, W. M. D.; Emil Kliese, W. M. S.; F. W. Heide, W. S. W.; W. F. Hanson, W. J. W.; Erich Siburg, Secretary; Samuel Simon, Treasurer; C. T. Hellstrom, S. Deacon; James Jensen, Almoner; J. C. Olson, Inner Guard; James Reid, Tiler.

Fidelity Lodge No. 73 installed the following B. B. to office June 1st, 1916: John Anderson, R. W. M.; R. J. Heitman, W. M. D.; Joseph Joynson, W. M. S.; C. E. Johnson, W. S. W.; W. Alenius, W. J. W.; C. M. Olson, Secretary; A. Johnson, Treasurer; O. Johnson, S. Deacon; Hjalman Carlson, J. Deacon; C. Larsen, S. Steward; A. Paulson, J. Steward; F. Larson, Almoner; L. Larson, Inner Guard; C. J. Johnson, Tiler.

St. John Lodge No. 21 installed the following B. B. to office June 6th, 1916: Henry A. George, R. W. M.; H. A. Caldwell, W. M. D.; W. A. Dunton, W. M. S.; L. A. Voudersches, W. S. W.; E. W. Voudersches, W. J. W.; Solomon Hyams, Secretary; Otto Czuiernaln, S. Deacon; T. Falcone, J. Deacon; Peter Hion, S. Steward; Hyman Rotwin, J. Steward; L.

Aquilino, Almoner; P. Martenelli, Inner Guard; A. A. Blom, Tiler.

The full list of Office-bearers installed in Lodge Trinity No. 44 are as follows:

SPEAK KINDLY.

Speak kindly to your erring Brother; God pities him; Christ has died for him; Providence waits for him; Heaven's mercy yearns toward him, and Heaven's spirits are ready to welcome him back with joy. Let your voice be in unison with all those powers that God is using for his recovery.

If one defrauds you, and exults at it, he is the most to be pitied of human beings. He has done himself a far deeper injury than he has done you. It is him, and not you, whom God regards with mingled displeasure and compassion; and His judgment should be your law. Among all the benedictions of the Holy Mount, there is not one for this man; but for the merciful, and the peace-makers, and the persecuted they are poured out freely.—Morals and Dogma.

SHIBBOLETH.

"Say now Shibboleth; and he said, Sibboleth; for he could not frame to pronounce it aright" (Judges 12:6); and for his failure he paid with his life. Another instance in which a word-test was proposed occurred in the great massacre of the French on Easter Monday, 1282, known as the Sicilian Vespers. Then the words were "ceci" and "ciceri," and again he whose tongue slipped was put to death.

ROYAL ARCH JEWEL.

The jewel which every Royal Arch Mason is permitted to wear as a token of

his connection with the Order. It is usually suspended by a scarlet ribbon to the button. It is of gold, and consists of a triple Tau cross within a triangle, the whole circumscribed by a circle. This jewel is eminently symbolic. The Tau being the mark mentioned by Ezekiel (ix, 4), by which those were distinguished who were to be saved from the wicked who were to be slain; the triple tau is symbolic of the peculiar and more eminent separations of Royal Arch Masons from the profane; the triangle or Delta, is a symbol of the sacred name of God, known only to those who are thus separated; and the circle is the symbol of eternal life, which is the great dogma taught by Royal Arch Masonry. Hence by this jewel the Royal Arch Mason makes the profession of his separation from the unholy and profane, his reverence for God, and his belief in the future and eternal life.

A St. Louis judge discharged the jury and declared a mistrial in a case in his court, because of a reference of one of the lawyers on one side to an assertion he alleged one on the other side had made to him on his honor as a Mason, both being members of the Craft. The judge ruled that the jury could not be free to render a verdict in an unbiased manner with the reference to Freemasonry before it.

COSMOPOLITAN NEW YORK LODGE.

La Fraternidad Lodge, of New York, has a range of nationalities represented in its membership which is made up of 44 Spanish Jews from all parts of the world, 29 Italians, 18 Spaniards, 14 Cubans, 2 Mexicans, 2 Colombians, 2 Portoricans, 2 Americans, 2 Germans, 1 Frenchman, 1 Russian and 1 Argentinian.—Exchange.

IS THIS YOUR GIRL?

Is she following the fashions set by the undressed chorus girls of the stage?

Is she bedecked in flimsy garments puerant to display the contour of a shapeless figure?

Is her walking dress cut so low that one would think she was on the way to the opera and so high that the color of her stockings is discernible?

Are her fingers, neck and arms covered with gaudy jewels, cheaply imitated on the five and ten cent counters?

Is her face rouged and powdered with the freedom of the brazen demimonde?

Is she dining, drinking and dancing with the giddy midnight throng in an atmosphere of excitement?

Is she joy-riding on Sundays and neglecting the church of her father and mother?

Is the pursuit of pleasure, frivolity and fashion the consuming passion of her heart?

Is she going the pace in a restless desire to shine in the blazing light of the cabaret and to be known as one of the fast set?

Is she walking the primrose path of dalliance with no thought of the journey's dreadful end?

Are her companions lifting her up or dragging her down?

Is she seeking the love of one true man or basking in the sunshine of many without manhood?

Is modesty a mockery, the prayer book and Bible relics of the past and mother's advice the played-out whim of the antiquated?

Is she no longer a comfort to those at home, the confiding delight of her mother and the pride of the family circle?

If this is your daughter, are you proud of her? Look at her latest photograph. Then take down the picture of her mother or grandmother.

Which do you like the better? And which do the men of real worth prefer?
--Exchange.

WORRIED.

This morning I am feeling fine.

With not an ache in leg or arm;
Erect and supple is my spine,

Good health today's my special charm,
My head is clear, my eyes are bright,

Tomorrow I may crippled be,
Dire things may happen me tonight,
I'm going to get the third degree.

This morning I can walk a line.

There is no doubt that I am calm;
No twinging muscle makes me whine,

I do not need a soothing balm.
Tomorrow I may be a sight,

With both shins barked like a tree;
Strange things may happen me tonight,
I'm going to get the third degree.

My number's nine and ninety-nine,

A thing for speed that takes the palm;
And when they rush me down the line,
An open switch may do me harm.

Today my step is free and light,

My limp tomorrow all may see;

'Tis true, I'm worried, for tonight

I'm booked to get the third degree.

L'Envoi.

Star of my fate, I pray shine bright;
Guide thou my steps and watch o'er me;

Let good luck go with me tonight;

I'm booked to get the third degree.

The Third Degree.

After long anticipating

After dreading much and waiting,

After wondering just what would happen

me;
 After fretting much and stewing,
 Guessing just what would be doing,
 I have safely undergone the third degree.
 After coming safely through it,
 I've a duty—and I'll do it,
 There's a wrong impression that should
 be corrected;
 Though I went by bumps and jerks,
 In my mind the notion lurks
 That it wasn't near as bad as I expected.

I had heard about the goat,
 That would toss me like a boat
 That is bounding on the billows in a
 storm,
 And somehow I had the notion
 I should need a soothing lotion
 When the goat had quit his playing with
 my form;
 I had visions almost nightly
 Of my countenance unsightly,
 Showing where the red-hot poker had
 connected;
 But I'm in first class condition,
 And I'm filling my position,
 For it wasn't near as bad as I expected.

O'er that highway, rough and stony,
 I was hurried—all alone,
 'Twas a journey I had dreaded all along;
 And I feared to start upon it,
 For I had it 'neath my bonnet
 It was there that things would happen
 good and strong.
 O, I had a stiff foreboding
 Somewhere men were busy loading
 Trouble for me as I journeyed—and sus-
 pected
 That the limit would be handed
 Out to me, beofre I landed,
 But it wasn't near as bad as I expected.

But as I'm alive and kicking,
 There's a lesson somewhere sticking
 In my mind—a lesson everyone should

learn;
 Have done with foolish dreading,
 For the pathways we are treading
 Are the roads of life that into glory turn
 Though ahead of you looms sorrow
 Bravely meet it, never borrow
 Any trouble—from your purpose unde-
 flected
 Boldly journey on your way,
 Meet your troubles best you may,
 And you'll find it not as bad as you ex-
 pected.

—Exchange.

DO IT NOW.

I've noticed when a fellow dies, no mat-
 ter what he's been—
 A saintly chap or one whose life was
 deeply steeped in sin—
 His friends forget the bitter words they
 spoke but yesterday,
 And find a multitude of pretty things to
 say.
 I fancy when I go to rest, some one will
 bring to light
 Some kindly word or goodly deed, long
 buried out of sight.

But if it's all the same to you, just give
 to me instead,
 The bouquets while I'm living and the
 knocking when I'm dead.
 Don't save your kisses to imprint upon
 my marble brow,
 While countless maledictions are hurled
 upon me now.
 Say just one kindly word to me, while I
 mourn here alone,
 And don't save all your eulogies to carve
 upon a stone.

What do I care if when I'm dead, the
 Times, the Sun, Gazette,
 Give me a write-up with a cut in mourn-
 ing border set?

It will not flatter me a bit, no matter
 what is said,
 So kindly throw the bouquets now and
 knock me when I'm dead.
 It may be fine when one is dead to have
 the folks talk so,
 To have the flowers come in loads from
 relatives you know.

It may be nice to have these things from
 those you leave behind,
 But just so far as I'm concerned, I really
 do not mind.
 I'm quite alive and well today, and while
 I linger here,
 Lend me a helping hand at times, give
 me a word of cheer.
 Just change the game a little bit: just
 kindly swop the decks,
 For I'll be no judge of flowers, when I've
 cashed in all my checks.

—Unknown.

KING SOLOMON—AN ESSAY.

King Solomon wuz a man who lived so
 many years in the country that he wuz
 the hole push. He wuz an offul wize guy
 and 1 day 2 wimmen came to him each
 one holeding the legs uv a baiby and
 merely puling the kid in 2 and each
 claiming it and King Sol wasn't fealing
 juss rite and sed Why cuddent the brat
 ben twinz and stopt this mixup, and then
 he cald for his sored 2 splitt this inna-
 cent littel kid so each uf the wimmen cud
 have half when the reel ma uf the baiby
 outs in and sezs stopp Solomon stay thi
 hand let the old hagg have the kid for
 If i cant hav a hole kid i dont want enny
 and King Solomun told her 2 take the
 baiby and go home and wash its face
 for he was hep it was herz and he told
 the other daim go chais herself. King
 Solomun wuz the fater uf the masens

and bilt Solomun's temple. He had 700
 wives and more than 300 lady frens and
 that is why there is so many free masens
 in the world.—New England Craftsman.

DEATH MAKES INROADS.

It is but a shrt time since we had
 occasion to record the passing of Broth-
 er J. Freke Gould of the English Masonic
 Historian, and now we have to record the
 death of another Masonic Historian—
 Ireland's most prominent Mason, Chet-
 wood Crawley. Field Marshal Lord
 Kitchener has also passed beyond.
 Though not prominent in Masonic lit-
 erary circles, he was an earnest Mason,
 and took such part as his military duties
 would permit, and it may be said of him
 that he died as he lived—in the execution
 of his duty. Though he received Masonic
 light under the English constitution, he
 was an honorary member of Lodges un-
 der other constitutions. The editor of
 the Universal Freemason had the honor
 of having his name enrolled as an hon-
 orary member of Lodge Thomas Valen-
 tine of Belfast, Ireland, of which Lord
 Kitchener was also an honorary member.

In our own ranks the Brethren of Rob-
 ert Bruce Lodge of Portland, Oregon,
 mourn the loss of an earnest Brother,
 Herman Rose, who lost his life when the
 steamer Beaver, plying between Portland
 and San Francisco, sank near Eureka,
 California. His relatives and Brethren
 have our sincere sympathy.

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EDITORIAL.

WHAT ARE THEY?

Is the system practiced by the local
Masons of these United States and
falsely styled "Ancient York Masonry,"
"Free and Accepted Masonry," "Ancient
Free and Accepted Masonry," a genuine
Masonic system teaching and practicing
universal brotherhood, as taught and
practiced by the Masons of the world, or
is it, as we have so often contended, a
purely social organization, strictly local
in its character, differing in almost every
particular from the Masonry of other
countries? In replying to this question,
we will quote from an editorial in the
"American Freemason" of May.

"The editor of the "American Free-
mason," Brother Morcombe, while not en-
tirely free from local prejudices, may be
classed among the few fair-minded, of
the leading lights among the locals, and
this editorial to which we refer might
well have appeared in our own columns
as an expression of our own sentiments,
e. g.:

"I am inclined more and more to agree
with Brother A. G. Pitts that American
Freemasonry, instead of being part of a
universal society, is in reality a thing
sui generis; that in sentiments, methods,
and even in objects, our section of the
Masonic institution differs from any and
every other division of the craft. . . . It
can readily be proven that innovations
have been brought into the American
Craft, though it is constantly declared
that no man or set of men can make
changes in the body of Masonry. . . .
Some of these changes may to us seem
uncalled for, or even absurd; it may
appear that in some cases prejudices and
provincial ignorances have been consult-
ed rather than real needs."

This arraignment by Brother More-
comb of his own body is as strong as any
that we have ever written, and bears us
out in all that we have said about the
locals having apostatized from the orig-
inal and genuine tenets of ancient Ma-
sonry. That they are also bigoted and
illiberal we have said; and some of our
own Brethren have thought our lan-
guage sometimes harsh in thus charac-
terizing them, again Brother Morecomb
proves us right in our contention, e. g.
"Such insularity of thought and down-
right conceit shows nowhere more plain-
ly than in American Masonry. We hold
exclusively the deposit of the faith, and
whosoever will not receive it from us
conforming to our behests, to the utter-
most jot and tittle, let him be anathema.
We are ready to go—have, indeed, gone
—to the point of excommunication, so
that those that prefer their own thought
and their own methods shall no longer
be accounted of the Brotherhood."

Surely this is as strong as anything
we have ever written and justifies us in
comparing the methods of local Masonry
with those of the Romish church in point

of bigotry, persecution, intolerance, and general cussedness.

Another charge we have made against the locals is that besides differing from the Masons of the whole world, they are not one even with themselves, that what was lawful in one jurisdiction might be unlawful in another, what was considered regular by one might be irregular by the other. In this we are also endorsed by Brother Morcombe, who says: "As matters now stand, a party of American Masons, traveling in foreign lands, might find themselves divided at the doors of a Masonic Lodge. In Germany, for instance, the New York Brother could enter and meet, as is his right, with the Craft at labor. The one from Illinois, or Missouri, or Virginia, would come at once to a bar erected by his home Grand Lodge, and must deny that men as regularly made Masons as himself, and of a Masonry as excellent as his own, are to be acknowledged as Brothers."

Regarding the right of every Mason to visit a Lodge while at work, our contention has always been that this right is inherent in every Mason, and is inalienable, and this is practiced in every Lodge in the American Masonic Federation, where every visiting Brother, regardless of the Rite in which he was made, is welcome if he can pass the Tiler; that even where we deny the regularity of the Rite under which the Brother was made a Mason—as, for example, the American local Rite—we accept as regular the Brother who joined that Rite ignorantly and in good faith, believing that it was regular and legitimate. In this we again are glad to have the indorsement of Brother Morecombe, who says:

"I would contend that recognition or no recognition, individual Masons cannot

be rightfully deprived of the right of visitation. This right is inherent to his character and standing as a Craftsman, guaranteed to him by the nature of the institution, and as being of 'time immemorial' prescription."

Brother Morecombe has much more to say on the subject of the folly of local Grand Lodges—many of them things of yesterday—presuming to pass on the regularity of Grand Lodges that were hoary with age before the territory in which these puny upstarts exist was settled by white men. Also of the many points in which the local system differs from Masonry Universal, enough has been quoted by us to show that what we have said concerning the irregularity, un-Masonic innovations of the locals, and the bigotry and intolerance with which they treat all who differ from them is known and acknowledged by the brightest minds in their own ranks.

Enough to show that the locals are not entitled to the honorable designation of "Mason" and to warrant us asking the question, "What are they?"

House Cleaning.

While it is our constant desire that worthy men, and worthy men only, should gain admittance to our lodges, unfortunately the door can not be so closely tiled but that unworthy men will occasionally find entrance. When this occurs great harm results, as it is infinitely easier to keep undesirable material out in the first place than it is to expell them once they have had entrance. Many reasons may be given why it is that such men gain entrance. In some cases the BB. do not like to use the black ball because the candidate has been proposed by a worthy brother whom they judge would not recommend unworthy material, and so the lodge and the order

is injured rather than risk hurting the feelings of a brother. This is all wrong. The welfare of the lodge and the order should always come first.

Another reason—and this especially in lodges U. D.—is that the deputy in charge is over anxious to build up the lodge ready for charter. But whatever the cause, the effect on the order is bad, and the sooner it is remedied the better. To do this the first thing to be done is to better tile the door and so prevent the entrance of the unworthy. The next best thing to be done is to have a house cleaning and so rid the lodges of all objectionable material. This may apparently weaken the lodge, but in fact it strengthens it, as those who are left being good sound members, are such as can be depended on, and the lodge freed from the incubus weighing on it will grow and increase.

That some of our lodges have found it necessary to act on these lines, and have had the courage to do it, is witnessed by the number of expulsions recorded in our official column this month.

Persecuted BB. Defended by the A. M. F.

We have often had occasion to mention instances where our BB. have suffered persecution at the hands of some locals who disgrace the name of Masonry by claiming membership therein, and the A. M. F. has ever been ready to support and defend such BB. when assailed by these enemies of Masonry. But neither will, nor can, defend wrong-doing in a member of our own any more than in a stranger to us. In fact, if anything less, in one of our own, as he ought to know better. A deputy who obeys the instructions given him, and acts in strict accordance with our laws is always sure of the whole hearted support of the Federation. But the deputy who disregards

these instructions, or makes statements not authorized by the A. M. F. is apt to bring disgrace on us, and we neither will nor can defend him.

He must make it clear to prospectives that there are different Rites or Systems of Masonry, that while some are local in their nature such as the so-called York or Local Masons, other are universal knowing neither Country, Race or Creed, to the latter class we belong, and we have no affiliation with the lodges working in the local system whether known as A. F. & A. M. or F. & A. M. This must be made as plain as possible without qualification of any kind. It is true that the locals do not tell their candidates that there are other Systems of Masonry with which they do not affiliate, and whom they do not recognize, or are recognized by, but this is no reason why we should also do wrong.

We have nothing to do with them. We claim nothing akin to them and seek no more to do with them than did the Jews with the Samaritans.

INFORMATION VS. MISINFORMATION.

The American Masonic Federation believes in imparting information to its members and believes that those who join it because they know no better will never make good members; or, what is more important, will never make good Masons. It also encourages its members to obtain information on Masonry and all subjects Masonic wherever obtainable, only advising them against misinformation, which can be so easily obtained from the enemies of Universal Masonry. Would the man be wise who desiring an unbiased opinion of the excellencies of Masonry, would seek it from a Knight of Columbus? Or expect a Romish priest to dilate on the beauties of Protestantism? Yet neither would be

more absurd than for one of our Brethren to inquire as to the regularity or legitimacy of the A. M. F. from a local Mason, and expect to get a truthful reply. Yet, that is what is sometimes done by unthinking members. The latest instance of this kind that has come to our notice seems to combine ignorance and maliciousness.

A member of one of our Lodges, located at Stockton, California, and who has since been expelled from the order, wrote to the Grand Lodge of locals in Louisiana inquiring if Polar Star Lodge, a constituent member of that body, had granted a charter to the A. M. F. The reply was such as could be expected. Lodge Polar Star, being a subordinate Lodge, had no authority whatever to grant charters, and could not have done so. The same party wrote to the Grand Lodge of the locals in Illinois inquiring if that body had applied for membership in the A. M. F. and was now a part of it. Again the reply was such as could be expected. That Grand Lodge had at no time applied for admission to the A. M. F., nor was it a part thereof. And the replies were true, so far as they went. But what the writers did not say—though they must have known—was that there were two Lodges named Polar Star in Louisiana—one, the original, working in the Scottish Rite A. A., a constituent member of the Supreme Council of Louisiana, the other, working the local system, a constituent member of the local Grand Lodge of Louisiana. And that while the present existing Grand Lodge of the locals in Illinois never did apply for admission into the A. M. F., there existed in 1907 two Grand Lodges in that State, and that one of them, the Grand Lodge of Illinois A. F. & A. M., Incorporated, did apply for membership in the A. M. F., and is now

merged therein, and that Lodges once working under it are now part of the Provincial Grand Lodge of Illinois in the A. M. F.

Why the man making these inquiries should have applied to such sources passes our comprehension, unless, indeed, he wanted MISINFORMATION for the purpose of disseminating the same where it might hurt the A. M. F., as any one honestly desiring information concerning the A. M. F. could at any time be accommodated, as not only is the "Universal Freemason" published for that very purpose, but numerous pamphlets are also issued treating on its origin, history, claims and objects, any or all of which can be had by anyone applying for them.

OF WHAT GRAND LODGE OF LOCALS IS THE AUTHOR A GRAND MASTER?

Believe as I believe—no more, no less—
That I am right, and no one else, confess.
Feel as I feel, think only as I think:
Look as I look, do always as I do,
And then, and only then, I'll fellowship
with you.

That I am right, and always right, I
know,
Because my own convictions tell me so;
And to be right is simply this, to be
Entirely and in all respects like me;
To deviate a hair's breadth, or begin
To question, doubt or hesitate, is sin.

I reverence the Bible, if it be
Translated first and then explained by
me;
By churchly laws and customs I'll abide,
If they with my opinions coincide;
All creeds and doctrines I admit divine,
Excepting those which disagree with

mine.

Let sink the drowning, if he will not swim

Upon the plank that I throw out to him;
Let starve the hungry if he will not eat
My kind and quality of bread and meat;
Let freeze the naked if he will not be
Clothed in such garments as are made
for me.

'Twere better that the sick should die
than live

Unless they take the medicine I give;
'Twere better sinners perish than refuse
To be conformed to my peculiar views;
'Twere better that the world stand still
than move

In any other way than that which I ap-
prove.

WHO GETS IT?

Basil M. Manley, in the Los Angeles Record, shows that the United States has a national income of \$46,000,000,000, primarily produced by 24,000,000 wage-earners, who get less than one-third, or \$15,000,000,000, in return.

The farmers and farm tenants get \$4,000,000,000, and the professional men, lawyers, doctors and the like, get \$900,000,000.

The remainder of the \$26,000,000,000, or more than 56 per cent of what the workers produce, goes to bankers, merchants, manufacturers, property owners.

In other words, over half of the wealth of the nation, produced by representatives of two-thirds of the population, goes to corporations, middlemen and those persons and associations standing between the producer and the consumer, and who produce nothing themselves.

This rather expensive condition is made worse by the fact that all but an

insignificant part of the capital stock of the corporations and aggregations that handle and absorb this half of the national wealth is concentrated in the hands of a few multi-millionaires in New York.—"Light."

FREEMASONRY.

Whence It Came, What It Once Was, and
How It Became What It
Is Now.

(Continued.)

No. 4.

The Latin Register of William Molart, Prior of Canterbury, in Manuscript, pap. 88, entitled, "*Liberatio generalis Domini Gulielmi Prioris Ecclesiae Christi Cantuariensis, erga Fastum Natalis Domini, 1429,*" informs us that in the year 1429, during the minority of Henry VI, a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley, the Archbishop: At which were present Thomas Stapylton, the Master; John Morris, *custos de la Lodge lathomorum*, or Warden of the Lodge of Masons; with fifteen fellow crafts, and three entered apprentices, all of whom are particularly named.

A record of that time says that:

"The company of Masons, being other wise termed Free Masons, of aunterly staunding and gude reckoning, by means of affable and kind meetings dyverse tymes, and as a loving brotherhood use to do, did frequent this mutual assembly in the time of Henry VI in the 12th year of his reign, A. D. 1434." (See also Stow's Survey, ch. v. p. 215.)

The same record further says that:

"That the charges and laws of the Free Masons have been seen and perused by our late Sovereign King Henry VI and by the Lords of his most honourable council, who have allowed them, and de

clared. That they be right good and reasonable to be holden, as they have been drawn out and collected from the records of the auntient tymes," etc., etc.

No. 5. (Ancient Charges.)

Ye shall be true to the King, and the Master ye serve, and to the fellowship whereof ye are admitted. Ye shall be true to and love either odher. Ye shall call either odher Brother or Fellow, not slave, nor any unkind name.

Ye shall ordain the wisest to be master of the worke; and neither for love nor lineage, riches nor favor, set one over the work who hath but little knowledge; whereby the Master would be evil served, and ye ashamed. And also ye shall call the governour of the work Master in the time of working with him: And ye shall truly deserve your reward of the Master ye serve.

All the Freres shall treat the peculiarities of either odher with the gentleness and forbearance he thinks due to his own.

Ye shall have a reasonable pay, and live honestly.

Once a year ye are to come and assemble together, to consult how ye may best work to serve the Craft, and to your own profit and credit.

No. 6.

A manuscript copy of an examination of some of the Brotherhood, taken before King Henry VI, was found by the learned John Locke, Esq., in the Bodleian library. This dialogue possesses a double claim to our regard; first for its antiquity, and next for the ingenious notes and conjectures of Mr. Locke upon it: some of which we have retained. The approbation of a philosopher of so great merit and penetration as the English nation ever produced, added to the real value of the piece itself, must give it a sanction, and render it deserving a seri-

ous and candid examination.

The ancient manuscript is as follows, viz.:

A Certayne Questyons, with answers to the same, concernynge the Mystery of Maconrye: wryttenne by the hande of Kynge Henrye the Sixthe of Name, and faythfullyue copyed by me John Leylande Antiquarius, by the commaunde of his Highness. (John Leylande was appointed by the King, Henry the Eighth, at the dissolution of the monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labor and industry.)

They be as followthe:

Quest. What mote ytt be?

Ans. Ytt beeth the Skylle of nature, the understondynge of the myghte that is hereynne, and its sondrye werckynges; sonderlyche, the Skylle of rectenyngs, of waightes, and metynges, and the treu manere of faconnyng al thynges for mannes use, headlye, dwellynges, and buyldinges of alle kindes, and al other thynges that make gudde to manner.

Quest. Where did ytt begyne?

Ans. Ytt dyd begynne with the fyrste menne yn the este, whych were before the ffyrste manne of the weste, and comynge westlye, ytt hath broughte herwyth alle comforges to the wyld and comfortlesse.

Quest. Who dyd brynge ytt westlye?

Ans. The Venetians (meaning the Phenicians) whoo beyngre grabe merchundes, comed ffyrste ffromme the este ynn Venetia, ffor the commodytye of marchaundysynge beithe este and weste, bey the Redde and Myddlelonde Sees.

Quest. Howe comed ytt yn Englonde?

Ans. Peter Gower, a Grecian (Pythagoras) journeyedde ffor kunnyng yn Egypte, and in Syria, and yn everyche londe whercat the Venetians hadde

plantedde Maconrye, and wynnynge entrance yn Grecia Magna (a part of Italy) wachsynge, and becommynge a myghtye wyseacre (wiseman or wizard in Saxon), and gratelyche renowned, and here he framed a grate Lodge at Groton (meaning Grotono, a city in Italy), and maked many Maconnes, some whereoffe dyd journeye in Fraunce, and maked many Maconnes, wherefromme yn processe of tyme, the arte passed in Engelande.

Quest. Dothe Maconnes descouer there arts unto odhers?

Answ. Peter Gower whenne he journeyedde to lernne, was fyrste made, and auonne techedde; evenne soe shoulde all others be and techne. Maconnes hauethe alwayns yn everyche tyme from tyme to tyme communicatedde to mannykynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped backe soche allein as shulde be harmefulle yff they commend yn euylle haundes, oder soche as ne myghte be holpyng wythouten the techynges to be joynedde herwythe in the Lodge, oder soche as do bynde the Freres more strongelyche togeder, by the proffytte, and commodytie comynge to the Confrerie herfromme.

I have used the old Saxon to show the original language in which it was written. As it is difficult to follow, I will copy the rest in English:

Quest. What arts hath the Masons taught mankind?

Answ. The arts of Agriculture, Architecture, Astronomy, Geometry, Numbers, Music, Poetry, Chemistry, Government, and Religion.

Quest. How came the Masons better teachers than other men?

Answ. They, themselves, hath the art of finding new arts, which art the first Masons received from God; by the which they find what arts pleaseth Him, and the true way of teaching the same.

Quest. What doth the Masons conceal and hide?

Answ. They conceal the art of finding new arts, and that for their own profit and praise: They conceal the art of keeping secrets, that so the world may conceal nothing from them. They conceal the art of wonderworking, and of foresaying things to come so that the same arts may not be used by the wicked to an unholy end; they also conceal the art of changes (transmutation of metals), the way of winning the faculty of Abracadabra, the skill of becoming good and perfect without the help of fear, and hope; and the universal language (sign words, etc.) of Masons.

Quest. Will he teach me the same arte?

Answ. Ye shall be taught if ye be worthy, and able to learn.

Quest. Doth all Masons know more than other men?

Answ. Not so. They only hath right and occasion more than other men to know, but many doth fail in capacity and many doth want industry that is necessary for the gaining of knowledge.

Quest. Are all Masons better men than others?

Answ. Some Masons are not so virtuous as some other men; but in the most part, they be better than the world be if they were not Masons.

Quest. Doth Masons love each other mightily as hath been said?

Answ. Yes, verily, and yet may not be otherwise: For good men and true

knowing each other to be such doth always love the more as they be more good.

Here endeth the Questyionnes and answers.

A letter from Mr. Locke to the Right Honourable Thomas Earl of Pembroke, to whom he sent this ancient manuscript, concludes as follows, viz.:

"I know not what effect the sight of this old paper may have upon your Lordship; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity: which I am determined to do (if I may be admitted) the next time I go to London (and that will be shortly). I am, my Lord, your Lordship's most obedient, and most humble servant,

"John Locke."

R. S. SPENCE.

(To be continued.)

MYTHS OF THE TEMPLE.

In Masonry the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Masonry was there first organized; that here Solomon, Hiram of Tyre, and H. A. resided as Grand Masters over the lodges which they had established; that here the symbolic degrees were instituted and the systems of initiation were invented, and that from that period to the present Masonry has passed down the stream of time in unbroken succession and unaltered form. But the mod-

ern method of reading Masonic history has swept away this edifice of imagination with as unsparing a hand and as effectual a power, as those with which the Babylonian King demolished the structure upon which they are founded. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work. During the long period in which the hypothesis was accepted as a fact, its influence was being accepted in moulding the Masonic organization into a form closely connected with all the events and characteristics of the Solomonian Temple. So that now, almost all the symbolism of Freemasonry rests upon or is derived from the "House of the Lord" at Jerusalem. So closely are the two connected that an attempt to separate the one from the other would be fatal to the further existence of Masonry. Each lodge is and must be a symbol of the Jewish Temple; each Master in the chair is a representative of the Jewish King, and every Mason a personation of the Jewish workman.

Thus must it ever be while Masonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be—the foundation of a science of morality.—South African Masonic Journal.

BACK TO THE LANDMARKS.

In these modern days, it is hard to steer clear of innovations; it is hard to adhere strictly to the "ancient landmarks."

Many Masons are members of other orders, and frequently attempt to graft upon the ceremonies of Masonry forms and ideas of these sister fraternities.

We have especially in mind at this time the efforts of some Masters and other brethren to enlarge upon the lectures and to add features that have hitherto been unknown.

The ceremonies and the lectures of Masonry are strikingly simple. They impress great moral lessons indelibly upon the mind and heart. They do not weary the candidate by long, ornate and high-flown essays. They do not confuse his mind by a multiplicity of words.

Among Masons are found the learned and the unlearned, the philosopher and the blacksmith, the poet and the farmer, the lawyer and the laborer, the physician and the mechanic. The lessons of Masonry apply to all alike. They are easily understood by the erudite and the simple. They impress the hearts of the greatest and the humblest.

Don't add to the ceremonies of Masonry long, tedious and "high-flown" lectures.
—Masonic Herald.

ADVERTISEMENTS.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M.

Adam Kowalski, 33, 3129 Logan Blv.
Secretary, St. Simiarski, 32, 3128
Lawndale Ave.

Fidelity Lodge No. 73, Rock Spring, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Spring. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

RIZAL LODGE NO. 86, of San Francisco, Calif. Meets every Sunday at 1 p. m. at Knights of Pythias Hall, 154 Powell street. R. W. M., Bartolomeo R. Losada; Secretary, M. D. Albright, 2954 Lagma street.

St. John's Lodge No. 21, Los Angeles, Cal., meets every Tuesday evening at 8 p. m. at Caledonia Hall, 119½ S. Spring st. L. A. Wunschel, R. W. M., 1157 No. Ardmore Ave. Secretary, Frederick Stienhauer. Bro. Styams in attendance day and night at above address.

"Kilmarnock Lodge of Astoria, Oregon meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornstrom, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ills., meets every second and fourth Tuesday of each month at 8 p. m. 1223 Milwaukee Ave. R. W. M., Willa, 32 deg., 815 N. Winchester Ave. Secretary, S. Sosniak, 2028 Potomac Ave.

Rising Star Lodge No. 84, of Sacramento, Calif., meets every Wednesday at 8 p. m. at 706½ K St., in Hall 8. N. Kadel, R. W. M., 706 K St.; A. S. H. Secretary, 504½ K St.

THE UNIVERSAL FREEMASON

Volume 9

August 1916

No. 2

OFFICIAL.

Concerning Deputy Grand Organizers.

Some Brethren who had been commissioned as Deputy Grand Organizers having resigned the office, and some having had their commissions recalled or having been moved to other fields, and it having come to our knowledge that persons unauthorized by us have claimed to be working for the A. M. F. as organizers, it has been deemed wise to publish a list of all those who held Organizer's commissions at the beginning of the present fiscal term, June 24, that all concerned may know correctly.

Deputy Grand Organizers for the Craft Lodge have commissions which run from either St. John the Baptist or St. John the Evangelist days, a period of six months, unless sooner recalled.

Deputy Grand Organizers for the Council and Consistory have commissions for one year dating from St. Andrews day, October 30th, unless sooner recalled. lapsing or recalling the Deputy's commission for the Craft Lodge automatically voids the commission for the Council, as the one is the foundation on which the other rests.

Grand Lodge Inter-Montana.

There were no Organizers for either Lodge or Council in this jurisdiction since December 27, 1905.

Prov Grand Lodge of California.

A. E. Lucas of San Francisco holds commissions for both Craft Lodge and Council.

Prov. Grand Lodge of Washington.

Thomas Perrot of Seattle holds commissions for both Craft and Council.

Provincial Grand Lodge of Oregon.

There have been no Organizers for either Lodge or Council since June 24, 1916.

Provincial Grand Lodges of Illinois and Michigan.

Lew F. Stapleton holds commissions for both Lodge and Council.

Provincial Grand Lodges of New York and New Jersey.

Spencer S. Ranson holds commissions for both Lodge and Council.

District of Columbia.

Fred G. Swartz holds commission to represent A. M. F.

Canal Zone and Republic of Panama.

P. P. Barnswell, Panama, holds commission to represent A. M. F.

On Friday, June 9, the following Brethren were installed to office in Viking Lodge No. 75:

Adam Kowalski, 3129 Logan Blvd., R. W. M.; Wm. M. Anderson, W. M. D.; Joseph M. Wold, W. M. S.; Stanley J. Katarski, W. S. W.; Cazmir Struzynski, W. J. W.; Stanley Siniarski, 3138 North Lawndale Ave., Secretary; Theo. Tiese, Treasurer, Mieczyslaw Orlowski, S. Deacon; Anton Adam Katarski, J. Deacon; Michal Krajewski, S. Steward; F. T. Niklewicz, J. Steward; Ignatius Winkler, Almoner; Bernard Sosnowski, Inner Guard; Theodor E. Sakowski, Tiler.

CORRESPONDENCE.

Editor "Universal Freemason."

Dear Sir and Brother: Apropos of your editorial in the July number of the magazine, "What Are They," and the quotation taken from the magazine of the Locals, I just want to state that I, too, have heard criticisms on your writings in reference to the Locals. Nevertheless, I always agreed with your writings toward them and can safely say it was with such backing that I have been able to meet Locals and challenge them to debate.

If any further support of your contentions are needed, perhaps the following taken from the "Southwestern Freemason," a Local magazine, will show further light:

"The proceedings of our Grand Lodge (Locals) very noticeably resemble those of our State Legislature. It never meets but some Brother is upon his feet to present a motion or resolution for a change, and it is to be regretted that such motions generally receive favorable action. Our Grand Lodge appears to be losing sight of the ancient landmarks which should be its guide for an observance of the old forms, as unchangeable as the laws of the Medes and Persians."

And further on:

"Our Grand Lodge has refused, or neglected to follow precedents centuries old—for it is in itself both a legislative and a judicial body—and our Grand Masters have on many occasions made decisions and given orders which their successors have overruled, annulled or revoked."

And just a little more from the same writer on their name:

"I am not sure but that we are properly named, because a large part of our Ritual is not Ancient, and it may not be inappropriate for us in California to be

thought "Modern Free and Accepted Masons." Fraternally yours, H. A. G.

On Tuesday, June 27, 1916, the following Brethren were installed to office in Echo Lodge:

A. Willa, R. W. M.; S. Odalski, W. I. D.; J. Luchon, W. M. S.; J. Wiemierow, W. S. W.; A. Dernas, W. J. W.; S. Soniak, Secretary; S. Robaszewski, Treasurer; Z. W. Lepkowski, S. Deacon; A. Wesolowski, J. Deacon; M. Skiermaszki, S. Steward; J. Ladowski, J. Steward; L. Bzowka, Almoner; R. Koza, Inner Guard; S. Zydren, Tiler.

On June 6, 1916, the following Brethren were installed to office in Savoy Lodge No. 35, of Chicago, Ill.:

August Bellavia, R. W. M.; Mike Mazzarelli, W. M. D.; Frank Carbone, W. M. S.; Frank Varallo, W. S. W.; Frank Ziggarelli, W. J. W.; Antonio Accardo, Secretary; Antonio Bellavia, Treasurer; Rosario Candela, S. Deacon; Saverio Pittassi, J. Deacon; Antonio Calamonic, S. Steward; Guiseppa Anzalone, J. Steward; Frank Genovese, Almoner; Matteo Zuccarelli, Inner Guard; Luigi Perna, Tiler.

On June 26, 1916, the following Brethren were installed to office in Glenlive Lodge No. 43, in Vallejo, Cal.:

Otto Hickstein, R. W. M.; L. H. Smith, W. M. D.; J. O. Timm, W. S. W.; George A. Cook, W. J. W.; C. S. Perry, Secretary; C. S. Perry, Treasurer; Jack Posser, S. Deacon; Frank Valli, J. Deacon; V. Lavaggi, S. Steward; G. F. Koenig, J. Steward; A. Franciskine, Almoner; E. Kirbach, Inner Guard; W. Diefenbach, Tiler.

RESOLUTIONS OF CONDOLENCE.

Whereas, The Grand Architect of the Universe has manifested in his works throughout the world that all living things are born into existence, live for a short period of time, then die to be again reborn on a higher plane of life, and

Whereas, The teachings of time and the philosophy of the ages prove conclusively that a life worthily spent on earth gives promise of a future reward in a brighter and grander sphere of existence where there shall be neither sorrow nor suffering, and

Whereas, The Supreme Master of life, in His wisdom, love and mercy, has called from this land of turmoil and trouble to those celestial regions, that House not made with hands, eternal in the heavens, our well-beloved friend and brother,

VICTOR SANDELL,

Charter member of Lodge Harmony No. 60, Ancient and Accepted Scottish Rite of Freemasons (Symbolic) in the American Masonic Federation, located at Monohon, Wash., and

Whereas, Brother Sandell departed this life on the 5th day of July, 1916, who while living in our midst had at all times exemplified the true spirit of our Fraternity, not alone in the Lodge room but likewise throughout the daily walks of life, by loving acts of kindness that endeared him to the hearts of all those with whom he came in contact. He was near and dear to us, not only through the ties of Brotherhood, but also through his general character as a man who was filled with the milk of human kindness and consideration, upright and honest in all his dealings and was an earnest and faithful worker in the glorious cause of our Fraternity.

"Were a star quenched on high
For ages would its light
Still trembling downwards from the sky
Fall on our mortal sight,
So, when a good man dies,
For years beyond our ken
The light he leaves behind him shines
Along the paths of men."

Resolved, That we deeply feel the loss that our Lodge and Order has sustained by his being removed from active work among us, and we tender to his relatives our most tender and heartfelt sympathy in this their hour of loss and grief, and would ask them to look to the Great Master of life for the courage and fortitude to bear patiently the lot assigned to them on earth, so that when it shall come their time to leave this earthly habitation, may they find refuge, a harbor of peace and happiness, where they may be conscious of a happy reunion in the Heavenly spheres, and be it further

Resolved, That these resolutions be spread upon the records of Harmony Lodge, on a page set apart for that purpose, that a copy be sent for publication in the Universal Freemason, and a copy sent to his relatives under the Seal of the Lodge.

THOMAS B. PECK,
GEORGE F. PECK,
IRA W. DELONG.

(Seal)

Committee.

The above resolutions were adopted by Harmony Lodge No. 60, Ancient and Accepted Scottish Rite Freemasons, at Monohon, Wash., July 16, 1916.

ROBERT B. DELONG,
Secretary Pro Tempore.

SUPREME LODGE MEETING.

By the time that this number of the Universal Freemason is in the hands of our readers, the summonses to the Su-

preme Lodge will have been received by the Lodge Secretaries to be considered at the first meetings of the Lodges. The coming session of the Supreme Lodge will be a history-making one, as many matters of importance will be up for discussion, not the least of which will be how best to increase the efficiency of the Universal Freemason and its power for good as an educator to the Brethren and a missionary spreading the gospel of Universal Freemasonry in the world, work which it has done much to accomplish in the past, but which it has been hampered by lack of funds. This it is hoped will be overcome by legislation at Supreme Lodge. In the meantime we counsel the Brethren to consider the letters written by Brother Mullen of Benld, Ill., printed in our July issue, and by Brother Buschmann in the present issue. De Molay Council of Kadosh No. 21 of Salt Lake City has also proffered financial aid to further the cause advocated by these Brethren.

The election of officers to guide the destinies of the A. M. F. during the next three years is another subject that calls for careful thought and consideration. Two of the three members of the executive board—the President General and the Grand Secretary General—have occupied these positions since the organization of the A. M. F., and during the ten years of its existence have given of their best in its service. They have seen it rise from nothing to be a power that is acknowledged fraternally by the majority of the countries of the world. They are willing to acknowledge that in more capable hands progress might have been more marked. They have, however, done their best, and their Brethren have endorsed their acts hitherto by re-electing them to office, and now, as ever, they stand equally ready to continue to carry

the burden or to retire and let the burden be borne by others, should their Brethren so decide.

It is not expected that the session will last more than two days, as it will be a business session, conducted on business lines, devoid of routine formalities that needlessly cumber such meetings of similar nature. As many of the Lodges should be represented by their own officers as possible. Where this cannot be done, care should be exercised in appointing some qualified Brother as their proxy, taking care also that the representative's commission, whether for principal or proxy, is properly made out, signed by the R. W. M. and Wardens, attested by the Secretary and sealed with the Lodge seal. All of this is important as it saves loss of time at the meeting.

Supreme Council and Grand Consistory

Following the meeting of the Supreme Lodge, meetings of the Grand Consistory and the Confederated Supreme Council will be held, when several matters of importance to the higher grades will be discussed. It is expected also that the Consistory degree of the House of Holy Wisdom and Prince of the Royal Secret will be exemplified and the honorary degrees and the decorations of the Confederated Rites will be conferred for merit on several of the Fraters. In the Supreme Council the Degrees of Sovereign Grand Inspector General will be conferred in full form, and the corresponding grades of the allied Rites will be given to such of the Fraters as have merited the honor.

NOTICE OF FOURTH TRIENNIAL MEETING OF A. M. F. SEPT. 13.

The following notice has been sent out to each and every Lodge in good standing, in the American Masonic Fed-

eration, calling attention to the triennial meeting to be held on the 13th day of September, 1916, commencing at 10 a. m. of that day. For fear some Lodges may miss receiving the notice, and for the benefit of those Lodges which are not in good standing, through neglect to pay their obligations to the Supreme Lodge, we desire that no excuse be left them, hence this published notice.

As the law provides that no Lodge behind in its duties to the Supreme Grand Lodge can have a voice or vote in this meeting, we anxiously request that every effort be made to place such Lodge in good standing, before it becomes apparent that this law will be rigidly enforced.

Salt Lake City, Utah, July 21, 1916.

To the R. W. Master, Wardens and Members of Lodge No.

Dear Brethren: The fourth triennial meeting of the Supreme Lodge in the "American Masonic Federation" will be held at "Knights of Pythias" Hall, South Second East Street, Salt Lake City, Utah, at 10 a. m., September 13, 1916, for the election of officers for the ensuing term, and the transaction of such other business as may come before the meeting. The following Brethren are entitled to seats and a voice in said meeting, viz.: The Supreme Lodge Officers: Past Grand Supreme Masters; Provincial Grand Masters and one delegate from each Chartered Lodge in the A. M. F.

Lodges to be represented in said meeting and Brethren representing them must be clear of all dues and assessments to the Supreme Lodge and to their Mother Lodge.

Form of Commission is enclosed which delegate must bring with him properly filled out. Proxies must be sent to the Grand Secretary General.

By order of the Executive Board.

ROBERT S. SPENCE,
Grand Secretary General.

Dated: July 24, 1916.

INSTRUCT YOUR DELEGATES AS GARIBALDI NO. 2 HAS DONE

Universal Freemason.

Dear Brethren: I read the article of Brother E. H. Mullen in the July number with much interest and believe it was very timely. Every intelligent person knows the power and influence of the press. Why do the "Locals" try their utmost to align the press against us? Because they know the power of the press!

And the "Universal Freemason" is our most powerful weapon, our "submarine" against the formidable dreadnought of our step-brethren. You may take my word for it that the "Universal Freemason" has been the instrument here at headquarters to keep the "Locals" in the straight and narrow path as far as this is possible for them to do, and to let us alone.

Brother Mullen is right; we must push our magazine to the front, and the American Masonic Federation in general. If all of us put our shoulders to the wheel, and the great mission we have to fill surely deserves our every effort, we can accomplish wonders. But "faith without works, is dead." No truer words were ever spoken.

Incidentally, I may mention that Salt Lake City, being a great city for tourists, is visited very frequently by Brother Masons from all parts of the world. Invariably these brethren visit the "Mormon Temple block," where a bureau of information is maintained by the Church. Through the courtesy of this bureau of information, many "Scottish Rite" visitors have been directed to

our headquarters and received correct information there in regard to "Who is who in Masonry." This is one reason why "some people don't like us."

And, by the way, a copy of the "Universal Freemason" has always been appreciated by these visitors. I have personally heard many compliments made about the excellent spiritual food contained in the magazine. And the thought has often run through my mind, Why can't we do like other organizations, smaller and of less importance than ours, and have our own printing plant for the magazine and all other printing for the Federation, as well as a home for the headquarters. That both are needed is generally conceded.

If the Federation had its own printing plant and the Lodges in the Federation would get all their printing, as far as possible, from the same, the plant could make a specialty of this work and furnish it at least as cheap, if not cheaper, than could be gotten elsewhere, and the profit would go to the Federation.

And there is a handsome profit in printing. I know whereof I speak. I have been in the printing and publishing business for over thirty years, and will gladly give the Federation the benefit of my experience in this line, should it decide to establish a plant. If this is done, the work of the Grand Secretary could also be systematized; he could have printed formulas for a large percentage of his correspondence, requiring only "filling in" of dates, figures, etc. And if, for example, a letter had to be sent to all lodges in the Federation, it could be set up in "typewriter" type and as many copies printed as needed, in a very short time. The work in the Grand Secretary's office could be reduced to a minimum and quite a saving be made thereby.

Other organizations have followed this plan and made a success of it; we can do the same.

Then, as a matter of suggestion, let us raise the semi-annual per capita tax to the Federation from 50c to \$1.00, and send the "Universal Freemason" to every member in good standing, free of charge. This would bring money into the treasury instead of being a drain on the Federation, as under present conditions.

If we build or buy a home for the head offices, which would not have to be very expensive, we could use the money which is now being paid for rent to apply to the building. Perhaps a hall could be built on the second story and Garibaldi No. 2 as well as De Molay council I feel sure, would rather pay their rent to the Federation than elsewhere, besides, there is a demand here locally for a medium sized hall at a reasonable renting price, and we could get the advantage of this.

Brethren, consider these points! We have the alternative to go on as we have done or make a change for the better. And the time to act is at our next triennial meeting of the Supreme Lodge. With this point in view, I laid the matter squarely before my brethren in Garibaldi Lodge No. 2 and asked them for their opinion. They decided that the Federation should have its own printing plant and a home. Realizing that the Federation may not be in financial position to do this without help of the Lodges, Garibaldi Lodge No. 2 authorized their delegate to the Supreme Lodge meeting in September to offer the Federation a sum not to exceed \$200 for this purpose. And, besides, instructed their delegate (the writer) to vote in favor of raising the per capita tax from 50c to \$1.00 and have each member in

good standing to receive the "Universal Freemason."

If every Lodge in the Federation does likewise and contributes as much as it can and instructs their delegate accordingly, we will have a printing plant and a home for the Federation with the accompanying prestige and—what is most important—the present drains on the treasury of the Federation would be changed to a source of income.

It does not take much of a mathematician to figure out what such a change must produce, viz.: A big saving in the office of Grand Secretary, as well as savings for rent for the head office, an income from the "Universal Freemason" instead of a loss, as at present. All profits on printing to go to the Federation instead of going to others.

And this can be accomplished with little effort, if every lodge will take this matter up before the triennial meeting in September, and do what they can to help it along. Instruct your delegate to what amount the Federation can draw on their treasurer, and I am sure that we will have enough to start with. If you cannot contribute \$200, contribute as much as you can; if you can contribute more than \$200, that much the better. Garibaldi No. 2 would not feel offended if their mite should be the smallest one on the roll of honor. But be sure that you give the Federation, of which we are all members, a helping hand. It is your interest, it is our interest, to push our cause to the front, and if we don't do it ourselves nobody else will do it for us. "United we stand, divided we fall." Let us be united in our determination to attain that recognition our beloved Rite not only deserves but is entitled to. Fraternally,

G. F. BUSCHMANN,

R. W. M., Garibaldi Lodge No. 2, Salt Lake City.

Is "Blue" Lodge a Meaningless Term?

Our good Brother of the "Masonic Voice Review" is somewhat exercised on this question. He even goes the length of doubting the infallibility of Mackey's Encyclopedia, where it is stated that the symbolic Lodge is styled "Blue" lodge because of the color of its decorations; those of the Chapter being Red and of the Council Purple. Our Brother further asks if it is called "Blue" Lodge simply because the color of its decorations is blue, it should necessarily follow that the chapter should be called "Red" Chapter, and the Council "Purple" Council, and considers that these bodies not being so termed, proves his contention. Were he not a "Local" Mason, steeped in the provincialism of that system, he would know that elsewhere than among Locals the Chapter and Council are so named, and our ancient brethren when talking of the degrees they had taken, would speak of being a "Blue" Mason if he had taken only the craft degrees; a "Red" Mason if in the Chapter; a "Green" Mason was one who had taken the Princely degrees (and not necessarily a Local Mason); the "Black" was the Templar color; the "White" the Priestly order, and the "Purple" the Council grades. Each one of these colors thus used had its symbolic meaning and esoteric teaching, still preserved and taught in Universal Masonic Lodges.

The great fault with our Local Brethren is that they argue as though Masonry was an American, and not a Universal system; anything practiced in their Lodge before they joined it is to them a landmark, which is as correct as it would be to date the history of the English-speaking people from the independence of the United States of America.

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EDITORIAL.

Carrying Bigotry and Intolerance to the Grave.

The ancients, among many other wise sayings, have bequeathed to us the aphorism, "Of the dead speak nothing but good." This does not necessarily mean throwing bouquets on the grave of one of whom no good word could truthfully be said when alive, but, rather, that when death, the great balancer of accounts, has closed life's ledger, common decency prohibits all exhibition of enmity, and all-embracing charity covers the faults and foibles of the deceased. And to the credit of our common humanity this feeling is generally observed with (so far as we know) but two exceptions. These are the Romish Church and the Local Masons—two organizations which, while bitterly hating each other, and widely apart in many things, are wonderfully alike in the intolerant spirit they evince toward all who differ from them. It may even be that we wrong the Romish Church in coupling it with

Local Masonry, as an exponent of bigotry and intolerance, as it is at least open and consistent in its exhibition of these traits, flaunting them, in fact, in the face of the world, while the Local Mason hides behind the plea that by his bigotry, persecution and intolerance he is protecting the purity of Free Masonry. Heaven save Masonry from such protectors!

The above is called forth by reading an item in the "Masonic Chronicler," a sheet which misrepresents Masonry in Chicago. It may be remembered by our readers that a worthy brother of one of our Chicago Lodges died recently, and as was reported in this magazine, his brethren paid to him the last respects in their power by burying him with Masonic honors, and it was this which caused the Chronicler reptile to spit slime and venom, going even to the grave to belittle the memory of one of whom he knew nothing except that he believed in Universal, rather than sectional, Masonry, who by his works, and in his life proved his belief in the principles he had adopted, who lived a true Mason, and died beloved, respected and honored by his brethren. Can or will such be truthfully said of this blot on the name of Masonry who perpetrated the following:

CARRY FRAUD TO THE GRAVE.

The spectacle was presented in Chicago last week of a body of clandestine Masons clad in regalia marching through the streets in funeral procession escorting the remains of one of their number. It was a most pitiable scene in more than one respect. During life many men will make fools of themselves and some permit others to make fools of them, but that mockery and imposition should be allowed to follow any deluded man to the tomb is both pitiable and reprehensible.

Of his "brethren" in the Lodge not

ing better could be expected. If they were of such caliber as to accept his money for fake Masonic degrees, they would of course not hesitate to carry the deception to the brink of the grave. But, the family, relatives and close friends of the deceased, if they knowingly permitted this thing, are little better than the fakers themselves.

Here is where the great harm comes, not only to the victim, but to legitimate Masonry. More than likely the immediate family believed that their loved one was really a member of the honored fraternity of Freemasons, and that he was being tenderly laid to rest by genuine craftsmen and with due Masonic honors. Whereas, perhaps, he had been beguiled and defrauded by the clandestine scamps who had conferred fake Masonic degrees upon him, taken his money therefor, and who were deceiving the bereaved ones by carrying out the fakery to the end.

The Masonic Chronicler is of the belief that Illinois and Chicago Masons are too lenient with clandestinism. The "watchful waiting" policy has not had the effect of thoroughly blighting fraudulent Masonry. This is true even though there are those who would believe that ostracism is a sure cure for this fraternal ulcer. Promoters of spurious Masonry seem ever at work and clandestine lodges are repeatedly springing up. The utmost secrecy is admonished by the organizers, and this, together with the ignorance of those whom they initiate, accounts for their being able to institute the illegitimate organizations. Frequently a man will endeavor to "surprise" his best friend by "joining the Masons" unknown to this friend, whereas the latter might have warned him.

The secrecy with which these lodges work and the indifference of regular

Masons to the insidious growth of the clandestine bodies serve to aid in their propagation. If Masonic law and civil law were both invoked and rigidly enforced, these frauds could soon be stamped out.

Thanks!

We have to acknowledge with thanks fraternal favors received from the Symbolic Grand Lodge of Cuba culminating in our receiving the high honor of being elected an Honorary Past Grand Master of the Cuban Grand Lodge, an honor that is highly appreciated.

FREEMASONRY.

Whence It Came, What It Once Was, and
How It Became What It Now Is.

(Continued.)

No. 7.

Ancient charges at the Constituting of a Lodge, extracted from a manuscript, in the possession of the Lodge of Antiquity in London, written in the time of James II.

And furthermore, at diverse assemblies have been put and ordained diverse crafties by the best advice of magistrates and Fellows.

Every man that is a Mason take good heed to these charges (we pray) that if any man find himselfe guilty of any of these charges, that he may amend himselfe, or principally for dread of God, you that be charged to take good heed that you keepe all these charges well, for it is a great evill for a man to forswear himselfe upon a book.

"The first charge is, That yee shall be true men to God and the holy church, and to use no error or heresie by your understanding and by wise men's teaching. Allso,

"Secondly, That yee shall be true liege men to the King of England without treason or any falsehood, and that yee know no treason or treachery, but yee shall give knowledge thereof to the King or to his counsell; allso, that yee shall be true to one another, that is to say, every Mason of the Craft that is Mason allowed, yee shall do to him as yee would be done unto yourselfe.

"Thirdly, And ye shall keepe truly all the counsell that ought to be kept in the way of Masonhood, and all the counsell of the Lodge or of the chamber. Allso, that yee shall be no thiefe nor thieves to your knowledge free: That yee shall be true to the King, Lord, or Master that yee serve, and truly to see and worke for his advantage.

"Fourthly, Yee shall call all Masons your Fellows, or your Brethren and no other names.

"Fifthly, Yee shall not take your Fellow's wife in villainy, nor deflower his daughter or servant, nor put him to no disworship.

"Sixthly, Yee shall truly pay for your meat or drinke wheresoever ye goe, to table or bord. Allso, yee shall doe no vallainy there, whereby the Craft or Science be slandered.

"These be the charges general to every true Mason, both Masters and Fellows.

"Now will rehearse other charges single for Masons allowed or accepted.

"First, That no Mason take on him no Lord's worke, nor any other man's unlesse he know himselfe well able to perform the worke, so that the Craft have no slander.

"Secondly, Allso, that no Master take worke but that he take reasonable pay for it: so that the Lord may be truly served, and the Master to live honestly, and to pay his Fellows truly. And that

no Master or Fellow supplant others their worke; that is to say, that if he hath taken a worke, or else stand Master of any worke, that he shall not put him out, unless he be unable of cunning to make an end of his worke. And no Master nor Fellow shall take no apprentice for less than seaven yeares. And that the apprentice be free born, and his limbs whole as a man ought to be, at no bastard. And that no Master or Fellow take no allowance to be made Master without, the assent of his Fellow at the least six of seaven.

"Thirdly, That he that be made able in all degrees; that is, free born of a good kindred, true, and no bondman, and that he have his right limbs as a man ought to have.

"Fourthly, That a Master take no apprentice without he have occupation to occupy two or three Fellows at the least.

"Fifthly, That no Master or Fellow put away any Lord's worke to tasks that ought to be journey worke.

"Sixthly, That every Master give pay to his fellows and servants as they may deserve, soe that he be not defamed with false workeing: And that none slander another behind his backe, to make him loose his good name.

"Seaventhly, That no Fellow in the house or abroad answear another ungodly or reproveably without a cause.

"Eighthly, That every Master Mason doe reverence his elder: and that a Mason be no common plaier at the cards, dice, or hazzard, nor any other unlawful plaies, through the which the science and Craft may be dishonoured or slandered.

"Ninthly, That no Fellow goe into the town by night, except he have a Fellow with him, who may beare him record that he was in an honest place.

"Tenthly, That every Master and Fellow

low shall come to the assemblie, if it be within fifty miles of him, if he have any warning. And if he have trespassed against the Craft, to abide the award of Masters and Fellows.

"Eleventhly, That every Master Mason and Fellow that hath trespassed against the Craft shall stand to the correction of other Masters and Fellows to make him accord, and if they cannot accord, to go to the common law.

"Twelvethly, That a Master or Fellow make not a mould stone, square, nor rule, to no lowen, nor let no lowen worke within their Lodge, nor without to mould stone.

"Thirteenthly, That every Mason receive and cherish strange Fellows when they come over the countrie, and set them on worke if they will worke, as the manner is; that is to say, if the Mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge.

"Fourteenthly, That every Mason shall truly make an end of his worke, taske or journey whethersoe it be.

"These be all the charges and covenants that ought to be read at the installment of a Master, or makeing of a Free Mason or Free Masons. The Almighty God of Jacob whoever ever have you and me in his keeping, bless us now and forever. Amen.

R. SPENCE, 33.

(To be continued.)

The Royal Arch and Templar degrees are not known in Germany. Scottish Rite Masonry, as practiced in America, does not exist, but higher degrees, based on Scottish Rite Masonry, are conferred—nine degrees, with an honorary tenth degree, that of the Knight of the Cross. —Masonic Voice Review.



With great pleasure we present to our readers the above portrait of the illustrious Brother Joseph Junck, Grand Master of the Supreme Council of the Grand Duchy of Luxemburg, a Masonic power which, though not the largest, is one of the oldest on the continent of Europe, and has the additional virtue of practicing as well as preaching the Masonic characteristics of charity and toleration which larger and older Masonic powers unfortunately honor more in the breach than the observance.

Brother Junck has led the destinies of the Luxemburg Masonic fraternity for

many years now, and is recognized wherever Universal Masonry is known as an earnest, enthusiastic Mason, one who would rather stand alone, knowing that he was right, than he would be the leader of a host who were in error. It has been our privilege to have been honored with the friendship of Brother Junck and we have highly prized the honor. We have also been by him nominated to represent the Supreme Council of Luxemburg near the Supreme Lodge in the American Masonic Federation.

The war at present raging in Europe has not spared the Duchy of Luxemburg, and Brother Junck informs us in his latest communication that, although the Supreme Council keeps official relations with the following Masonic Orients: Grand Orients of France, Belgium, Holland, Portugal, Greece, Roumania, Italy, Brazil, Argentina, the Grand Lodges of Hamburg, Hungary, Bayreuth, France, Three Globes of Berlin, Saxony, Darmstadt, Egypt, Costa Rica and the Supreme Councils of Turkey, Belgium, France and Greece; because of the war it has become impossible to correspond with many of these bodies, therefore the Supreme Council has decided to suspend activity as long as the war lasts. That this war may speedily cease should be the prayer of all men, Mason or non-Mason, as all alike would benefit, and especially that Masonry would again be free to fulfill her benign mission. So Mote It Be.

MEMBER OF TEUTONIC ORDER

GIVES HISTORY OF ORIGIN

The following letter appeared in the Washington Post of July 13, 1916, and will be found of interest by our readers:

Editor Post: In the Post appeared an article in which it was stated that the Order of the Iron Cross has connection

with the Teutonic—or Marianna—Order.

This contention is wrong. I myself am a Marianna Knight of the Teutonic Order, and know well the history of this most ancient order.

The Teutonic Order was founded November 19, 1190, by Duke Frederic of Schwaben, in connection with the St. Marianna Hospital at Jerusalem. Its statutes are framed on the model of those of the Knights of St. John of Jerusalem and Malta, and it is decreed that the knights should be restricted exclusively to the nobility of the Teutonic or German nation, which had sustained great losses at the siege of Acre. Pope Celestine (1215) commanded that they should be styled Knights of St. Mary, hence their name, Marianer-Ritter. The first grand master was Heinrich Walpot Von Bassenheim, elected 1195, died October 24, 1200.

The present grand master, the fifty-eighth in number since the founding of this order, is Archduke Eugene of Austria, elected January 13, 1887. He is at present commander-in-chief of the Austrian army against Italy.

The ribbon is white, striped black.

COUNT VON FERRI.

Masonry is stronger in Brazil than in there being 506 Lodges, with a membership in any other South American country, ship of 52,912.

A JOB FOR THE MASTER.

The Grand Master of Kentucky has ruled that a Lodge cannot receive the petition for the degrees from any one through whose veins coursed blood that showed one-sixteenth negro blood. What we cannot figure out is, how the Master or the Lodge is going to get at the facts in the case.—Masonic Trowel.

MASONRY IN PENNSYLVANIA.

From the "Questions and Answers" columns of the Illinois Freemason has been clipped the following query and reply:

"I recently visited a Lodge in Pennsylvania and witnessed the conferring of the third degree. I was surprised to find that they do not use any of the emblems of the third degree, such as we show. Why is this?"

Ans. To properly answer your question it must be recalled that all ritual such as we have today is simply the work of modern ritual builders. The fundamental ceremonies of the Institution were very meager, but through a long process of amplification, they have grown and developed until we have our modern system. Pennsylvania follows very closely the old English Masonry, while the various emblems which we exhibit in the third degree have been cooked up by our modern ritual builders.

At a banquet recently we had occasion to mention the differences in the methods of carrying on Masonic Work in different states and countries, and while our answer was reasonably close to the following we give this explanation in answer to a similar question:

It must be remembered that the WORK of every State is the right one, all the rest being either cooked up or modern. The real truth is that not one follows the original Ritual, and the difference is in degree of variation from the original, which, none accept or adhere to.—Duluth Masonic Calendar.

CALIFORNIA.

"Light" is gathering data through friends and loyal Masonic workers concerning the situation in California, where

an alleged "Masonic Committee" played into the hands of the Knights of Columbus and started all this public advertisement of Freemasons as champions of the church order in its controversy with "religious prejudice." Some of our information is surprising indeed. We have personally believed from the very beginning that these brothers were sincerely desirous and hopeful of doing good. They were ignorant of the game. But it is being borne into us more and more that something is radically wrong in California. The craft there seems to fear to say too much. The Grand Lodge repudiated the committee and here we have its action being misrepresented all over the United States.

One Grand Lodge officer, a member of the "self-constituted committee," was re-proved and advanced, but only by a narrow margin, though he had absolutely no nominated opponents. Yet he goes down in history as "elected unanimously." "Light" hopes there is no reason for California Masons to distrust their leaders. We want all sides.—Light.

DESECRATION IN MEXICO.

We have heard much of the desecration of churches and other religious property by the quarreling Mexican factions. But it seems also that Masonic property does not escape, notwithstanding the priests aver that Freemasons are responsible for all the troubles. A late story from Guanajuato alleges that "the Carranza troops, when they entered the town, took over the Masonic temple as headquarters. For a short time the soldiers respected the property, but upon receiving orders to proceed north, the building was totally wrecked. The jeweled collars and robes were draped around burros which were prodded up

and down the streets with spears belonging to the Lodge. Carpets were torn up to be used as saddle blankets, and even the green baize was torn from the billiard tables and the cushions hacked with knives. The interior of the Lodge room was riddled with bullets."—American Freemason.

SWISS MASONIC LODGES SIDE WITH ALLIES.

The "Alpina" Grand Lodge, which embraces all the Swiss Masonic Lodges, has just held its sixty-fourth annual Assembly at Geneva, when the delegates gave a cordial and unanimous expression of sympathy with the cause of the Allies. At the concluding banquet, which was attended by over six hundred brethren, Brother Alexandre Morraud voiced the sympathetic feelings entertained by Swiss Freemasons towards the defenders of right, justice and liberty.

Germany has several Grand Lodges, but also a union of church and state—in this case Protestant—and only the fact that Freemasonry has members in high position seems to prevent the German Emperor from following the lead of the other autocratic governments. It will be recalled that he showed a petty dislike of the Craft when he ordered all Masonic allusions to be stricken from Mozart's famous opera, "Zauberflöte," written around the music note "G."—Masonic Sun.

VACATION REVERIE.

Little bank roll, ere we part,
Let me hug you to my heart:
All the year I've clung to you,
I've been faithful, you've been true.

Little bank roll, in a day,
You and I will start away
To a gay and festive spot—
I'll come back, but you will not!"
—Cleveland Plain Dealer.

There are fifty-three Masonic Lodges in Dublin, Ireland.

A Glasgow Scotland) paper says (we do not know what proof it has for the assertion) that there is an association which has existed for nearly 900 years. Such is the length of days achieved by Glasgow St. John Masonic Lodge. It received a charter of incorporation from Malcolm II, King of Scotland, as far back as the early part of the eleventh century.

HOW TO READ THE KEYSTONE.

H. T. W. S. S. T. K. S.

1. He that whispers scandal seeks to kill society.
2. His truth will surely secure the King's signet.
3. High-toned women seldom stoop to kitchen service.
4. Have they warned Solomon's Son to keep silent?
5. He that will smoke Spanish tobacco knows something.
6. Hiram, the Warden, sees signs to keep silent.
7. Honor the World's Savior, secure the knight's salvation.
8. How the war spirit seeks to kill soldiers.
9. Honor, Truth, Wisdom, shall secure the King's sanction.
10. He that was slain soars to kindred spirits.

—Masonic Tidings.

ARE YOU ONE OF THIS BAND?

(The verses below were the words of Benjamin Franklin. He knocked at a door of a Lodge in London, and was asked by the Master, "Who are you?" He replied in the following words):

I am one of the band
Who will faithfully stand—
In the bonds of affection and love;
I have knocked at the door,
Once wretched and poor,
And there for admission I strove.

By the help of a friend,
Who assistance did lend,
I succeeded an entrance to gain,
Was received in the "West,"
By command from the "East,"
But not without feeling some pain.

Here my conscience was taught,
With a moral quite fraught
With sentiment holy and true;
Then onward I traveled
To see it unraveled
What Hiram intended to do.

Very soon in the "East"
I made known my request,
And "Light" by command did attend:
When, lo, I perceived,
In due form, revealed,
A Master, and Brother, and Friend.

Thus far I have stated
And simply related,
What happened when I was made free,
But I've "passed" since then,
And was "raised" up again
To a sublime and ancient degree.

Then onward I marched
That I might be "Arch'd"
And find out those treasures long lost,

When behold a bright flame
From the midst of which came
A voice, which my ears did accost.
Through the "veils" I then went,
And succeeded at length,
The "Sanctum Sanctorum" to find.
But the "Signet" I gained
And quickly obtained
Employment which suited my mind.

In the depth I then wrought
And most carefully sought
For treasures so long hidden there,
And by labor and toil
I discovered rich spoil,
Which are kept by the Craft with due
care.

Having thus far arrived,
I further contrived
Among valiant Knights to appear,
And as Pilgrim and Knight
I stood ready to fight—
Nor Saracen foe did I fear.

For the widow distressed
There's a chord in my breast;
For the helpless and orphan I feel;
And my sword I could draw
To maintain the new law,
Which the duty of Masons reveal.

Thus I have received
(Yet wisely concealed),
What the "Free and Accepted" well
know,
I am one of the "Band,"
Who will faithfully stand
As a brother wherever I go.
—Masonic Journal.

The first Masonic Hall was erected at Philadelphia in 1754, the second at Marseilles in 1765, and the third at London, England, in 1776.—Masonic Home Journal.

Should the Bible on the Altar Be Open at a Particular Place?

The above question has been asked in a local contemporary, and the reply given is, "No. The significance of the Bible in Masonry is a great light, and the book opened is supposed to rest open on the altar. So long as this is done, Masonry adheres to the ancient landmarks."

How characteristically Local is this reply! How clearly it shows an adherence to the letter and an ignorance of the spirit of Masonic teaching!

The place at which the Bible on the altar is opened is as significant of the degree on which the Lodge is working as is any other of the greater or lesser lights. This is well known by all Universal Masons, and strictly observed in all Lodges of Universal Masons throughout the world. That the Locals are ignorant of this point is not surprising; in fact, the ignorance of the Local Mason of Masonry is much greater than his knowledge. In the absence of their knowledge of the correct places of which the Bible should be open we will suggest the 16th verse of the 20th chapter of Exodus, "Thou shalt not bear false witness against thy neighbor," as being peculiarly appropriate in the view of Local persecution of Masons of the Universal family.

ADVERTISEMENTS.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M.

Adam Kowalski, 33, 3129 Logan Blvd. Secretary, St. Simiarski, 32, 3138 Lawndale Ave.

Fidelity Lodge No. 73, Rock Spring, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Spring. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

RIZAL LODGE NO. 86, of San Francisco, Calif. Meets every Sunday at 1:30 p. m. at Knights of Pythias Hall, 152 Powell street. R. W. M., Bartolomeo R. Losada; Secretary, M. D. Albano, 2954 Lagma street.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m. at Caledonia Hall, 119½ South Spring St. Henry A. George, R. W. M., 420 S. Broadway Ave.; S. Hyams, Secretary, 119½ South Spring St.

"Kilmarnock Lodge of Astoria, Oregon meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lorntsen, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ills., meets every second and fourth Tuesday of each month at 8 p. m. at 1223 Milwaukee Ave. R. W. M., A. Willa, 32 deg., 815 N. Winchester Ave. Secretary, S. Sosniak, 2028 Potomac Ave.

Rising Star Lodge No. 84, of Sacramento, Calif., meets every Wednesday at 8 p. m. at 706½ K St., in Hall 8. N. A. Kadel, R. W. M., 706 K St.; A. S. Huff, Secretary, 504½ K St.

THE UNIVERSAL FREEMASON

Volume 9

September 1916

No. 3

OFFICIAL.

The attention of the Lodges is called to the advisability of appointing an alternate for every proxy, so that in case the proxy may be prevented at the last moment from attending, or should on some technicality be disqualified, the lodge may still be represented.

In appointing proxies lodges should be careful to see that such proxies are properly qualified; that they have the installed degree, are in good standing in their lodge, that their lodge is clear of dues to the Supreme Lodge. Lack of either of these requisites will disqualify. Charges pending against a brother will also disqualify him from acting. Lodges should therefore be careful in giving proxy commissions.

Each Council is entitled to be represented by its E. C. M. and C. G. Article III of the caption "Of the Supreme Council" providing for but one representative from each Council was amended at the 1913 meeting of Supreme Council. These officers may be represented by proxy, provided that the proxy is a 33d and has the other qualifications of his principal.

Oscar A. Anderson has been given the honorary grade of eExcellent Master for services rendered to the Craft.

Nelson J. Lund of the branch of Alpha Lodge in Stockton, Calif., has been expelled from the order for unMasonic conduct.

CORRESPONDENCE.

Editor Universal Free Mason,

Salt Lake City.

Sirs. and V. Dear Bros:

I see by the present issue of the magazine where the Masonic Chronicle of Chicago is much concerned over the funeral that was held by our brethren in Chicago.

New York at about the same time also witnessed a funeral held by Haladas Lodge over the remains of one of their members, and to prove they are not the deluded and ignorant men the Chronicle would have them appear, the brother who delivered the oration was raised in Hungary and affiliated with Haladas in preference to the locals, also there was a brother in line who received his degrees in a local lodge in Brooklyn and not finding the quality of fraternity he was led to expect, sacrificed the \$100.00 fee he paid and also affiliated with Haladas Lodge, where the members not only preach fraternity and brotherly love, but practice it also, as their actions in this case proves. This brother who died was supported by the lodge three years and the widow has been provided for by having a house furnished so she can rent rooms and support herself. If this conduct by these high class and honorable men does not entitle them to be considered just and upright Masons, I would like to ask the Chronicle what does? (The narrow provincial rulings of States Rights, Exclusive Jurisdiction, Fanatical Grands and Past Grands to the contrary notwithstanding).

The editor of the Chronicle which recently has been so active calling attention to the mote in other people's eye, forgetting the beam in his own, lies when he claims we impose secrecy on our members, the exact reverse being our desires, but owing to the conspiracy of silence used against us by the press, the publicity we need seems nearly impossible to obtain, and so as we will soon have our triennial meeting, I have the following suggestions to offer, hoping they will meet with the approval of some delegate who will offer the necessary resolution to put them in force.

Resolved, That a challenge to debate our claims and pretensions to regularity be sent to every Grand Encampment and Supreme Council in the United States, that copy be sent to every governing body of Masons throughout the world, also copies to be sent to every Masonic journal in the world with an earnest request for publication and editorial comment, that the challenge be gotten up in leaflet form and sent to all our lodges in large quantities with not a request, but with the positive and imperative orders to the members to give them the widest distribution possible among lodges and Masons in their respective districts. I would also suggest that on the reverse side of the leaflet a notice be printed calling attention to our excellent magazine, The Universal Free Mason, and should the challenge be accepted and the debate go against us and our claims and pretensions be found to be false, we, on our part, will bind ourselves to disband our organization, cease from troubling and will for evermore hold our peace. If we are wrong, we want to know it. It is not necessary to hunt us like mad dogs, neither is it necessary to have unscrupulous men violate their oaths of office by framing up charges

and attempting to send our members to the penitentiary by perjured testimony where we are told we would have our life kicked out of us. If we are wrong, we want to be shown wherein we are wrong, but if we are right, we need it world to know, and so as free men who are seeking truth let us at least make the effort to find out where the truth is and who is responsible for it remaining hidden.

Fraternally,

SPENCER S. RANSON.

Brooklyn, N. Y., Aug. 14, 1916.

To the Editor of Universal Free Mason.

Reading the various resolutions and recommendations to our tri-annual meeting, I am led to believe that our benevolent brethren do not grasp the real condition of affairs of our organization.

It seems to me that the root of our trouble lies in the fact that it is the aim of our leaders to get new members rather than to find means of keeping the old ones. If everyone's experience is like mine—and I hope not—I find that we lose a dozen or more old BB. for every new one. I am fully convinced that the deplorable condition prevails because of the laxity on the part of the Supreme Officers to provide for a strong Provincial Grand Lodge. Our present system is that our Grand Secretary communicates with individual lodges. The success that has been attained I have yet to see. I must state here that I do not place all blame on our officers; they are doing their best under the circumstances. What I do blame is the system. How is the per capita tax coming in? How many lodges are in good standing? The constitution provides that the Lodge Deputies pay attention to all business matters pertaining to the Supreme Lodge. How many Lodge Deputies are attending

their duties. How many know of cases where diplomas were not even sent for, and the money for them was kept by some brother of the lodge.

I believe that if it were made possible for each Provincial Grand Lodge to have a salaried man to attend to all this, it would be of great benefit to the Supreme Lodge. Every new application accompanied by a diploma fee should be sent to the Provincial Grand Lodge. It should be the duty of this salaried officer to see that the per capita tax be paid in time; it should be so arranged that the Provincial Grand Lodge receive part of this tax, and if it is not sent in in proper time, this man should visit the lodges and find out the reason why the money is not sent in. Of course, this Secretary should be well bonded by the Supreme Grand Lodge.

Reading through our entire constitution you will not find any provision for the maintenance of a P. G. L. We find a clause stating that there should be a lodge of instruction. How it should be kept up is entirely ignored. Do the framers of the constitution think that there will always be men offering their services gratis? We are working for a grand and noble ideal; at the same time I do not think that there are many so idealistic among us that would sacrifice both time and money, and if there are some they could not do it very long.

The foundation of our organization should be the Provincial Grand Lodge. Its officers are always at home, a salaried man would know that his position depends upon the progress of the individual lodges; it would be up to him to stimulate the interest of the lodge; to find out the cause of the laxity and coolness on the part of its BB., to increase the attendance to meetings, and to increase the membership of the chartered

lodges just as the organizers do for the new lodges.

In order to do this, it is my suggestion to allow part of the per capita tax and also part of the diploma fees to the P. G. L. If it is necessary, increase the fee for the diploma and also the per capita tax. The P. G. L. should also have the power to make certain assessments when necessary for the support of an officer and a salaried secretary.

We have a great thing on hand, but we are lacking business men to push the thing along. We have great students of Masonry; these scholars should be kept where they are, but we must have business men to attend to that part of the organization. The world is beginning to feel that after all there must be a universal brotherhood; even these locals are starting to speak of a central organization.

Wake up! Give some consideration to my suggestion as to a P. G. L., and if carried out, I am certain it will prove a great success to the entire A. M. F.

J. H. FRIEDMAN.

While agreeing in the main with what Bro. Friedman says in his letter, we believe that the remedy lies more with the Daughter and Provincial Grand Lodges than with the Supreme Lodge. The Supreme Master appoints deputies to represent him in the Daughter and Provincial Lodges on their recommendation, he does not personally know the BB. thus recommended to him, but accepts them in the belief that they would not be recommended for such a responsible position unless they were qualified to fill it. To err is human, and lodges can err as well as individuals, but, when a lodge discovers that the brother whom they have recommended as deputy is not doing his duty, another should at once be recommended in his place. The respon-

sibility lies with the lodge making the recommendation, not with the power granting the commission.

For the up-keep of the Provincial Grand Lodges the constitution amply provides in Section 44, "For the purpose of defraying the expenses of the Provincial Grand Lodges, a per capital tax may be levied on the lodges or members in the province. The special provincial diploma (in Latin and English) can be sold by the Provincial Grand Secretary after the brethren have been recorded and got their A. M. F. diploma from the Grand Secretary General. The whole subject is one well worth discussing at the coming meeting of the Supreme Lodge.

DOGMA AND TOLERANCE.

Freemasonry's tolerance of all men's opinions.

Through men imbued with such liberal ideas, the Republic of the United States came into being. Our constitutional guaranty makes the most rabid fanatic feel as safe as the ultra-conservative in the expression of his views.

All this is to be changed if the foreign-inspired advocates of a public censor are to be accommodated.

These citizens evidently do not understand or appreciate the genius of our liberties.

Not even in the largest majority, much less in a small minority, does there dwell the inherent right of suppressing adverse criticism.

With some of these advocates, the question of censorship is merely a "religious dogma." They can not or at least do not see that it concerns the foundations of all human progress. Suppression of thought and its expression, either spoken or written, is disastrous to individual liberty and happiness.

It is remarked by W. F. McGee, an ex-Catholic Modernist priest of Chicago, that some years ago the late Pius XI bestowed his apostolic benediction on Catholic dogma, to be had of Herd & Co., of St. Louis, and other business houses in this country, and meant for the instruction of Roman Catholics in the United States.

On page 199 Father Lepicier tells us the church still has the power to punish even repentant heretics to death, and on page 208 says that the church now tolerates heretics because it is imprudent to kill them. On page 210 it is said the Pope has power to depose secular rulers who abandon Catholicism and to solve their subjects from further allegiance.

History informs us that these doctrines or dogmas of Rome have been put into practice in the past—even in the recent past.

How much of all this the laity really believe or are prepared to see put into effect by the clergy we do not know. From the liberal public expressions of some prominent lay members of the Roman Church it is doubtful if the clergy would really be obeyed by any American. Can they the power to give commands.

But it is not surprising that millions of Americans have become suspicious of the whole system and government of the church which makes official announcement of its attitude in such manner, and then puts up the hypocritical plea of "persecution for religion's sake."

Of all the excitable soap box orators, the patriotic societies, the anti-Catholic publications, the Masonic papers, the Socialist press, the ex-priests, the small number of secular journals that have protested against the introduction of such

deals into our educational system, not one has so much as suggested a censorship. Americanism advocates absolute freedom of decent thought and speech because only by the exchange of ideas can we select for ourselves what seems best to us.

Even the anarchist may hold his distorted beliefs undisturbed by the authority he plots to destroy.

The man who believes he would be doing God a service to murder me, may even preach his belief from the pulpit or publish his creed in the newspaper without earning my hatred.

It is putting such destructive doctrines into practice that calls forth active effort to prevent their accomplishment.

Because America has welcomed the immigrant with his foreign ideas destructive of our blood-bought freedom, and because she has tolerated his teaching even to protecting him from zealots who would resent them in kind, it does not follow that our country will tolerate its own destruction.—"Light."

MARTINETTS IN MASONRY.

A "martinet" is a designation for that class of military men who never allow the slightest deviation from their rules of discipline; who are always on the qui vive to detect unimportant errors, but who are seldom found worth anything when it comes to "square fighting."

These "small birds" are found in all the congregations of men, and are very troublesome on account of their pertinacity and self-esteem. As Masonry is composed of "human men," it follows that the martinets should have their nests in our lodge rooms, as well as in other localities.

To a very limited extent they are useful—useful in getting all the i's dotted and the t's crossed, and as they generally possess but little originality, they

can equal parrots in learning lessons, just as they receive them. Here their usefulness ceases. As "workers," they do not generally amount to much. They try to imitate the few great workers known as accomplished lecturers, who not only get the ritual correctly, but are able to communicate it impressively. This a "martinet" cannot do—he can repeat the words with a precision that makes one's ears ache, but their words drop on the heart of the candidate like icicles upon the unimpressible ground. Such men know but little of the sublime principles which underlie the great framework of Masonry; and not feeling those impulses themselves, they cannot impart them to others.

Divest the mind of its magnetic power to transmit to associate minds its own impressions, and there will be nothing left for intellectual communications. Nothing is so agonizing to our sensibilities as to witness the conferring of a beautiful, soul-inspiring degree in Masonry upon an intelligent candidate by a man who merely goes through a correct recital of words, and who possesses none of the finer capacities of induction.

These parrots we could, and would, respect if they would only confine themselves to their proper sphere of being "repeaters"; but when they set themselves up for critics, to harass and annoy everybody else who do their work well, and who not only analyze the body of the degree, but communicate its soul to the candidate, then our patience is lost.

This spirit of hyper-criticism has done more to dampen the ardor and efforts of young Masonic students than all other causes put together. In fact, it is a tendency of some natures to discourage every young aspirant for the front rank of work, unless, like Minerva, they spring into existence fully equipped and ready

for the conflict. There should be more allowance made for beginners, and even for those whose limited time has not permitted a constant attention to the lectures. Every encouragement should be extended to the Masonic student who tries to improve; and he who happens to know the "words" of the ritual (as he thinks) correctly evinces a heartlessness not becoming to the spirit of Masonry, when he assumes to pounce upon the work of another and rudely criticise it.

These martinets use every opportunity to show off their acquirements and, nine times out of ten, were it not against the regulations, the audience would be asleep at the end of the performance. At our alma mater we turned out students who had won (college) honors on account of their proficiency in figures, lines and rules, and who went forth as lawyers, preachers, etc., who could not earn the salt they ate but had to go to some other trade, or become school teachers. At the same place we saw young men graduate by the merest accident, but who, in the active duties of professional life, won the greatest glory, and did more for the world and their race in one year than the first-named critics and close students have done in all their succeeding lifetime. Why is this? Because but few minds possessing the force of originality combine therewith the kind of memory which enables them to repeat every word just as they learned it, hence, as students at schools, they do not rank highest in recitation, so in lodge, they go into the work with a soul full of the grand imagery of the spirit of Masonry, and in communicating it to a candidate, they are apt to lose a word here, or rather "stick" will add a word there; the initiate sits down impressed and absorbed in the soul of the degree; yet some little martinet will afterwards whisper around about this fault and that

omission not agreeing with his ideas, until it reaches the ears of the Master, through other channels already poisoned, and then he feels discouraged and his spirit flags, especially if he be a young officer. Our advice is, pay no attention to these parrots, but put the soul into the work.—Missouri Freemason.

DID YOU?

Did you give him a lift? He's a brother of man,

And bearing about all the burden he can

Did you give him a smile? He was downcast and blue,

And the smile would have helped him to battle it through.

Did you give him your hand? He was slipping down hill,

And the world, so I fancied, was using him ill.

Did you give him a word? Did you show him the road,

Or did you just let him go on with his load?

Do you know what it means to be losing the fight,

When a lift in time might set everything right?

Do you know what it means—just the clasp of a hand,

When a man's borne about all a man ought to stand?

Did you ask what it was—why the quivering lip?

Why the half-suppressed sob, and the scalding tears drip?

Were you brother of his when the time came of need?

Did you offer to help him, or didn't you heed?

—Tid Bits.

COST OF THE WAR.

Europe tells us at the close of her second year of war it has cost in money \$18,444,000,000.

Cost of warfare.....	\$56,502,000,000
Property damage	49,442,000,000
Loss in industry.....	12,500,000,000
There were killed and mortally wounded	7,000,000
Making the cost of killing one man	\$16,920

These statisticians provoke some very uncomfortable thoughts. For 12½ to 60¢ cents per day each inhabitant of the belligerent countries has had the privilege of helping maintain machinery for killing men at the price of \$16,920 each.

This doesn't begin to include the price they will have to pay for the next hundred years. Think of the millions of cripples the women will have to support. Think of the taxes future generations will have to endure. And, pity the poor kings and politicians and high financiers who have to account to those cripples and to those women and their children. — "Light."

ECONOMICS AND MORALITY.

The following excerpts from an article written by Fred P. Blake, and published in "Light," of July 15, we believe should be read by every thinking man in the land, not with the spirit of criticism, but with the thought that such light and truth, should become the cornerstone of our social and economic structure.

Masons the Friends Humanity.

No well-meaning Mason will stand back when it comes to the uplifting of humanity.

We must teach the oppressed their natural rights of Life, Liberty and the Pursuit of Happiness.

To have Life we must have food,

clothing and shelter.

The human family must have all that goes to the making of man and woman.

The Religion of Profit.

How can we have Life when profit is the religion? Liberty signifies that man and woman should be allowed to earn a livelihood even without the consent of a master who owns all tools under this present system.

What Says the Great Light?

"If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usuer, neither shalt thou lay upon him usury."—Exodus 22:25.

"Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee."—Lev. 25:36.

"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals; usuary of anything that is lent upon usury."—De 23:19.

Nehemiah the Prophet.

"I rebuked the nobles and the rulers and said unto them, 'Ye exact usury every one of his brothers.* * * Will ye even sell your brethren? * * * then held they their peace and found nothing to answer.'"—Ne 5:7, 8.

"He that putteth not out his money to usury, nor taketh reward against the innocent * * * shall never be moved."—Ps. 15:5.

Solomon Said.

"He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor."—Ps. 28:8.

"He that hath not given forth upon usury * * * hath executed true judgment between man and man. He hath walked in my statutes and hath kept my judgments to deal truly."—Ez. 18:8.

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EDITORIAL.

The following clipping from "Light,"
a wide-awake Masonic Journal published
at Louisville, Ky., will bear a critical
reading and digestion:

A General Grand Lodge?

The idea of a General Grand Lodge
for the United States has been discussed
and generally repudiated by Freemasons
since the Revolutionary war.

Under the English, Scotch, Irish and
French constitutions, American lodges
and District Grand Lodges existed much
as they do now, in pre-Revolutionary
days.

American independence brought about
Masonic separation from foreign jurisdic-
tions. Each state declared itself sov-
ereign and independent of all other states
as well as from the English, Scotch,
French and Irish National Grand Lodges.
We still are that way. The system we
left was the system that many are seek-
ing to restore—a federalization of Grand
Lodges. Some would have a National
advisory body, which they think will

evolve from the Grand Masters' Asso-
ciation.

In 1779 Pennsylvania formally nomi-
nated George Washington for National
Grand Master, the various army lodges
supporting the movement, which came to
nothing.

Georgia in 1790; South Carolina in
1799; North Carolina in 1803; South
Carolina again in 1812; Maryland in 1814;
New York in 1848; Maine in 1857; and
Oregon in 1915, are instances of Grand
Lodges which have urged the step, usu-
ally without any considerable number
paying attention, however.

In 1811 and 1822 meetings of members
of congress, visiting Masons and men
prominent in public life who were
Washington, were held at the National
Capital in the interests of a General
Grand Lodge. Henry Clay, Past Grand
Master of Kentucky, was the leading
spirit in the latter meeting. Kentucky
first approved and then repudiated it, and
Clay retired from Masonry because of
the unjust charges of political ambition
against him in connection with the move-
ment. Associated with him were other
men prominent in national life, like Chief
Justice Marshall, Past Grand Master of
Virginia.

The fear of the Grand Lodges that they
could not trust each other or their lead-
ers to be entirely unselfish, and disinte-
rested, seems to have always been at the
bottom of opposition to the Grand Lodge
movement. But if such is the case, it
may well be asked if Masons cannot trust
each other, who can they trust?—Light

While the colonies were under the
British Masonic law, they were healthy,
prosperous and happy, from a Masonic
point of view, and as long as their Ma-
sonic obedience was preserved, their
acts were not subject to criticism nor
were they charged with a departure

from the faith. But the moment the proposition was advanced and the statement made, "We are no longer British but American Masons," they were going by and forbidden paths. When they severed their relationship with Great Britain, they severed their allegiance to Masonic law. Masonry is not British, nor American, it stands alone, and is world-wide in its operation and effects. When they separated themselves from their Masonic parentage, they became 'aliens to the commonwealth.' They were no longer subject to any laws of Freemasonry. They became a law unto themselves. What authority they possessed, they surrendered to the powers that conferred it. When they surrendered their charters, and withdrew their allegiance from England, Scotland, or Ireland. They had no Masonic birth-right, for they sold it or gave it away. They had no Masonic Home, for their title had been wrested from them, and they were houseless and homeless. When their dilemma was pointed out to them, they saw at once their predicament, and determined upon a course of action. In an early volume of this Journal their history, by states, is set forth. They had but one course to pursue. It is true they might have sought relief from some one European Masonic power, or they might perchance have re-canted and been brought into the Masonic fold, but this they could not were to do. Consequently, they became orphans, and had no standing and relationship, with any Masonic power in the known world.

They cleaved to their old Masonic affection, and when they saw the dilemma they were in, the initiative was taken by Rhode Island, on June 25, 1791, by two Lodges, St. John's No. 1, of Newport, and St. John's Lodge No. 2 of Providence, meeting and forming themselves into a Grand Lodge. Then came Vermont in

October 14, 1794. In September 5, 1787 the Masters and Wardens of the Lodges in New York state, met in the city of New York, and their historian states, "The late Provincial Grand Lodge having been closed sine die, they formed and opened an independent Grand Lodge, and elected and installed their Grand Officers. New Jersey called a meeting of the lodges on December 18th, 1786, at New Brunswick, "When a Grand Lodge for the state was duly organized with Hon. David Brearly as the first Grand Master. On September 25th, 1786, Pennsylvania lodges met and in the following language resolved, "That it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of any foreign Grand Lodge," they thereupon formed themselves into a Grand Lodge. On the 6th of June, 1806, Delaware did the same. October 13th, 1800, Kentucky constituted itself a Grand Lodge. The following Grand Lodges were self-constituted on the following dates, viz. Virginia. October 30, 1778; North Carolina 1787; South Carolina, March 24, 1787; Ohio, first Monday of January, 1808; Georgia, Dec. 16th, 1786.

Space at this time is too limited to mention the other lodges as we would like, but suffice it to say, there is not one Grand Lodge in the United States of America existing today that is not self-constituted, consequently it was necessary to change its title, or rather constitute a new title, which was done, by giving it the name of the "American Rite" of Freemasonry. It stands in a unique position in the Masonic world today, tracing its life to the American Revolution, which gave it birth, or rather which event destroyed its ancestry, and gave it the opportunity for a new creation, and for a concomitant birth with the "American Republic" or "United States of America."

A New Exchange.

We welcome to our exchange list "The Ohio Masonic Advocate," published monthly at Niles, Ohio, 10c per copy, \$1 per year. The editor and publisher is George G. Phillips, with M. W. Forester, associate editor.

We have the pleasure of Brother Philips' acquaintance, and from what we know of his wealth of Masonic knowledge, both esoteric and exoteric, we are certain that the Ohio Masonic Advocate will prove a valuable addition to the list of Masonic periodicals. The Advocate while voicing the wants of Masonry generally will be particularly the organ of the seceding branch of the York Rite in the State of Ohio. In the initial number Brother Philips gives a short sketch of the organization of this body and the causes that led to the formation of the Grand Lodge of Ohio, A. F. & A. M. (The original Grand Lodge is termed F. & A. M.) This he follows up more fully in the July issue, and by it we learn that three Lodges seceded from the original Grand Lodge of Ohio in 1891, and formed a Grand Lodge of their own, the reason given for the secession being that the original body had ceased to be a Craft organization by becoming the tool of the bogus body calling itself the Supreme Council of the A. A. S. R. for the Northern Masonic Jurisdiction of the U. S. A., while the seceding Lodges were wedded to one of the Cerneau branches of the so-called Scottish Rite Masons.

Brother Philips makes out a good case for the seceders, and claims that they had as much right to form a Grand Lodge as had the body they seceded from. The latter claim we heartily concur in, as both are self-constituted, holding authority from no superior source. The claim of legitimacy is further weakened by their application to be healed and accepted by the original body, an applica-

tion which the latter rejected. As Brother Phillips acknowledges the necessity for being healed, why not unite with the only legitimate body of Masons in the U. S. A., viz., the American Masonic Federation, and aid in the great work of reforming and universalizing Masonry in our great country? This for the consideration of Brother Philips and his confreres.

We heartily wish the Masonic Advocate all success, and rejoice to see the second number is larger than the first which we take to be an omen of success. We commend it to the notice of our readers.

"Light" Throws Shadows.

Our good Brother Norwood of "Light" is usually a careful and conservative writer, seeking to be sure of his facts before printing them—with the possible exception of the Irish question—and very mild even in his censures of those differing from him in opinion, unless when he falls foul of the "Scarlet Woman." But that latter we cannot blame him, as we feel a good deal that way ourselves. But when he goes out of his way and uses "Light" to throw reflections on an organization of which he can possibly know nothing, except by hearsay, and then from those who bitterly oppose it, we cannot help feeling that he has gone back on his own principles of toleration and freedom of thought, and taken a leaf from the book of the Ruddy Lady who sits throned on the Tiber.

These remarks are called forth by the following item published in "Light" August 1, under the heading, "Spurious Masonry in California":

"The American Masonic Federation of Salt Lake City, Utah, has been doing business in California at \$45 per thousand. Two organizers arrested for defrauding Stockton men were released on \$200

ball and are to be tried on complaint of one of their victims."

That "The American Masonic Federation of Salt Lake City, Utah, has been doing business in California" is no news to those who are in position to know. Not only does it do business in that State, where it has done business for nine years past and where it has a Grand Lodge with over twenty constituent Lodges, but it does business and has Grand Lodges in ten other States, with scattered Lodges in States where there are not yet enough to form Grand Lodges. Our Brother is in error, however, in styling it as of "Salt Lake City, Utah." As well style the United States as of Washington, D. C. The American Masonic Federation is of the United States of America, and is the only Craft organization in the U. S. A. that can say so truthfully.

That the A. M. F. "did business at \$45 per throw" is unworthy our comment, and is surely a poor argument (if meant for such) against the A. M. F. It may be, however, that "throw" is a technical term for initiates peculiar to Kentucky, and we wrong our Brother in accusing him of sneering and think it argument.

The case to which "Light" has thus given publicity has gone to trial. The complaining witness acknowledged on the stand that he was influenced by members of the York Rite to make the charge against our Brethren, and that the charge was not true was the decision of the Judge, and the case was dismissed. Will "Light" be honest and give the verdict and dismissal of the case as much prominence as it gave the accusation and the arrest? We hope so, but, to use the words of the ritual when a man, not a character, was assassinated, we fear "our hopes are vain," and that we will but see another good man gone wrong.

Brother Norwood characterizes the

Masonry of the A. M. F. as "spurious." It would be interesting to know upon what ground he bases the charge. It cannot be on account of anything that he knows, for he has never had an opportunity of gaining knowledge at first hand. It may be that, following the argument of Rome, he claims there is but one Masonry, even as she claims there is but one church, and that, consequently, all else is spurious. A good argument, Brother Norwood.

The Flag in the Lodge.

Much has been written lately in Local Rite journals in favor of displaying the United States flag in the Lodge room, the plea being that this display would encourage patriotism. Love of country should, next to the love of God, be a distinguishing trait in every true Mason, as the E. A. is taught in the first charge delivered to him; but the question may be asked, Does the patriotism that requires the constant reminder of the flag to promote or sustain it, amount to very much, after all? We think not. Further, we believe it unmasonic to obtrude our patriotism any more than we would our religion into the Lodge room. In the world we are of the world, and take our share of its cares and responsibilities, and certainly among the chiefest of these should be our duty to our common country, whether we be native born or naturalized. But in the Lodge room we are citizens of the world. Distinctions of country, position, wealth or influence are left behind when the Tiler is passed, and all men are alike Brethren.

The Ballot in Local vs. Universal Masonry.

To the question, "Can we compel a Brother who continues to blackball candidates to tell his reason?" a Local contemporary replies: "The motive or rea-

son for a ballot cannot be investigated." Under this ruling one disgruntled member can destroy the usefulness of the Lodge. The Locals have grafted many absurdities on Masonry, such as changing the degree on which a Lodge should sit for business, territorial jurisdiction of Lodges, physical qualifications of candidates, and this that they term the sanctity of the ballot, until what they call Masonry has but little resemblance to the genuine article aside from the name. How different is the law of the ballot in a Lodge of Universal Masons! There not only does it require three black balls to reject, but if there be less than three black balls cast, those casting them have to give their reasons therefor to the Master and his Wardens in private. Failing to do so, or the reasons given being not such as should properly exclude the candidate, their vote is disregarded. But if there be but one black ball cast, and the Brother casting it has good and valid reasons therefor, that one is sufficient to exclude. No explanations are sought or given when three (or more) black balls are cast as, whether the objections of the Brethren casting them are or might be sufficient or not, to admit a candidate thus objected to might destroy the peace and harmony that should characterize all institutions, more especially this of ours. True Masonry has no place for the character assassin who hides his cowardice behind the so-called sanctity of the ballot.

Bigotry and Ignorance Twin Brothers.

It is possible for ignorance to exist unaccompanied by bigotry, but seldom do we find bigotry divorced from ignorance. These remarks are called forth by reading a cutting from the "Masonic Chronicle" entitled "Most Ancient Proof of Masonry." The Chronicle gazes with wonder at the Egyptian Monolith in the Cen-

tral Park, New York, known as Cleopatra's Needle, and his wonder gives birth to the statement that this is the most ancient proof of Masonry. He says: "What a venerable proof of the vast antiquity of Masonry, which proof cannot be gainsaid, because when this monolith was removed from its foundation in Egypt, the working tools of our craft were found enclosed in its base." There is reasoning for you! Because the Egyptian workmen used the chisel to cut rock, struck the chisel with a mallet, tested uprights with a plumb and horizontals with a level, they must of necessity have been members of the Freemasonic Fraternity that we have today! The Chronicle omits one other equally strong proof in the fact that the Egyptian sculptures show plainly that these workmen actually had five fingers on each hand, even as the members of his Lodge have! It would surprise us to see such utter twaddle in a professed Masonic journal did we not remember that it was this same "Chronicle" that was the author of the exhibition of bigotry and intolerance commented upon in our last issue and the knowledge that bigotry and ignorance are so closely related.

A General Grand Lodge.

The desire for a General Grand Lodge for the whole United States is becoming more pronounced among the Local Masons. It is said that imitation is the sincerest form of flattery. If the Locals continue to steal our thunder, it will be impossible for them long to remain unaware of their own shortcomings, and by a process of evolution they will ultimately become Universal Masons. At least, there seems to be among them a growing unrest with present conditions and a desire among the thinking few for a return to the ancient system. We fear, however, that the majority—the ignorant

thinking and self-satisfied—will prove to be like Ephraim of old—"wedded to their idols"—and that a new generation must be born before much will be accomplished in the way of unity. There seems at present to be no concerted action among the thinkers, no signs of a Moses to lead them from the bondage of Localism and false tradition into the promised land of true Universality. As proof that there is a heaven among them, however, working toward this end, we subjoin the following, which was under the head, "General Grand Lodge," in the Ohio Masonic Advocate:

"Before being made a Mason myself, I had always supposed that a Mason was a mason. Four months' residence in the State of Ohio partially disillusioned me (more shame to us), and now I find that we have wise and beneficent Grand Lodges to tell us who are and who are not Masons. This, I understand, irrespective in some cases of the ceremonies by which said Masons were made.

These Grand Lodges are rather interesting propositions, too. There is no denying the fact that they strengthen the fraternity by uniting a number of Lodges under one head. But if a Grand Lodge is good, why is not a General Grand Lodge, consisting of representatives of all present (or future) Grand Lodges, better?"

"We all claim to be working towards a common end, and our obligations, which, so far as I can learn, are almost identical, bind us to work along the same path. Then why? Is it jealousy? If so, it is un-Masonic as I know Masonry. No doubt some Grand Lodges will be found favoring the "General" idea about the time of the millennium, but I hardly expect it before.

"Just suppose that all Masons had been living according to the lessons taught them in respect to Brotherly Love, Truth

and Justice, and that we had a General Grand Lodge of all nations, meeting two or three times a year, for some years prior to 1914.

"How much of an influence might it have exerted to keep the European countries out of the wanton struggle in which they are engaged? Can you or anyone estimate it closely, do you think?"

"'In union is strength' is an axiom. We Masons appear to think that a little union (the Grand Lodge) is strength, but a little more (a union of Grand Lodges) is weakness or an impossibility.

"We need fear no impossibilities of that nature if we are armed with sincerity, unselfishness and brotherly love, our lives and conduct regulated by the square, level and plumb.—O. W. Jeffrey in American Freemason. Copied from The Masonic Voice Review, Chicago, Illinois."

No Man Serve Two Masters.

This was said nigh two thousand years ago, and is true as ever. Yet we sometimes see a man with his breast so covered with society emblems that it seems impossible to find room for one more. To every one of these societies he is obligated, and each expects from him his allegiance. In the very nature of things it is impossible that some of them do not conflict. How, then, can he be loyal to all? Is it not this omnibus "jining" that is the cause of weakening the tie of Masonic membership, and that has been a fruitful cause of introducing innovations into the Local system of Masonry that has divided it from the family of Masonry Universal? The thought is worthy of consideration. As a terrible example of the lengths to which the "jiner" will go, we append the following on the "Champion 'Jiner' of the World":

"The Chicago Record-Herald is responsible for the statement that John Bau-

sch of Freeport is credited with being the champion "jiner" of the world. A recent initiation brought his lodge affiliations up to fifty-three, which is believed to be the world's record. Among his lodges are the Society of American Florists, Germania society, Democratic club, Kranker Unterslutzenzunge, Deutsche Kraken, Columbian Knights, Plautdeutsch Guild, Moose, Anchor Society, Odd Fellows, Knights of Pythias, Northern Star, Order of Mutual Eagles, Eastern Star, Royal Shrine, Beautiful Sunshine Club, Outdoor Club, Elks, Masons, Verein of Germania, Unterstutzung Verein, Freeport Lodge of Homesteaders, Red Men, Modern Woodmen, Order of Rams, Order of Serpents, Court of Honor, Mystic Shrine, Order of Owls, Royal Palace, Capernaum Shrine, Freeport Shrine, Freeport Commandery, United Commercial Travelers, Deutsche Military Verein, Knights of Security, Knights of Khorassan, Stephen A. Douglas Encampment, Yeomen of America, Loyal Americans, Freeport Consistory, Freeport Council and Royal League.

FREEMASONRY.

Whence It Came, What It Once Was, and
How It Became What It Now Is.

No. 8.

Extract from the diary of Elias Ashmole, a learned antiquary.

"I was made a Freemason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. Richard Penket, the Warden, and the Fellow Craft (all of whom are specified) on the 16th October, 1646."

In another place of his diary, he says:

"On March 10th, 1682, about 5 hor. post merid. I received a summons to appear at a Lodge to be held the next day at Masons' Hall in London. March 11th, ac-

cordingly I went, and about noon was admitted into the fellowship of Freemasons, Sir William Wilson, Knt. Cupb Richard Borthwick, Mr. William Woodman, Mr. William Gray, Mr. Samuel Taylor, and Mr. William Wise. I was the senior Fellow among them, it being thirty-five years since I was admitted. There were present, beside myself, the Fellows after named: Mr. Thomas Wise, Master of the Mason's company this present year, Mr. Thomas Shorthose, and several old Freemasons. We all dined at the Half Moon Tavern, Chepside, at a noble dinner prepared at the charge of the new accepted Masons."

An old record of the society describes a coat of arms much the same with that of the London Company of Freemasons; when it is generally believed that this company is a branch of the ancient fraternity; and in former times no man, it also appears, was made free of that company, until he was initiated in some lodge of Free and Accepted Masons, as a necessary qualification. This practice still prevails in Scotland among the Operative Masons. The writer of Mr. Ashmole's life, who was not a Mason, before his History of Berkshire, p. 1, gives the following account of Masonry:

"He (Mr. Ashmole) was elected a brother of the company of Freemasons; a favor esteemed so singular by its members, that Kings themselves have not disdained to enter themselves in the Society. From these are derived the adopted Masons, accepted Masons, or Free Masons, who are known to one another all over the world by certain signals and watchwords known to themselves alone. They have several lodges in different countries for their reception; and when any of them fall into decay, the brotherhood is to relieve them. The manner of their adoption or admission is very formal and solemn, and with the a-

administration of an oath of secrecy, which has had better fate than all other oaths, and has ever been most religiously observed; nor has the world been yet able, by the inadvertency, surprise, or folly of any of its members, to dive into this mystery, or make the least discovery."

In some of Mr. Ashmole's manuscripts there are many valuable collections relating to the History of Freemasons, as may be gathered from the letters of Dr. Knipe of Christ Church, Oxford, to the publisher of Ashmole's life, the following extracts from which will authenticate and illustrate many facts in the following history:

"As to the ancient society of Free Masons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that our worthy Brother E. Ashmole, Esq., had executed his intended design, our Fraternity had been so much obliged to him as the Brethren of the most noble Order of the Garter. I would not have you surprised at this expression or think it at all too assuming. The Sovereigns of that Order have not disdained our fellowship, and there have been times when Emperors were also Free Masons. What from Mr. Ashmole's collection I could gather, was, that the report of our Societies taking rise from a bull granted by the Pope in the reign of Henry VI. to some Italian architects to travel over all Europe to erect chapels, was ill-founded. Such a bull there was, and those architects were Masons. But this bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections.

"St. Alban, the protomartyr, established Masonry here, and from time to time it flourished, more or less, according as

the world went, down to the days of King Athelstane, who, for the sake of his brother Edwin, granted the Masons a Charter. Under our Norman Princes they frequently received extraordinary marks of royal favour; there is no doubt to be made, that the skill of the Masons, which was always transcendently great, even in the most barbarous times; their wonderful kindness and attachment to each other, how different soever in condition; and their inviolable fidelity in keeping religiously their secrets, must expose them, in ignorant, troublesome, and superstitious times, to a vast variety of adventures, according to the different fate of parties, and other alternations in government. By the way, it may be noted, that the Masons were always loyal, which exposed them to great severities when power wore the appearance of justice, and those who committed treason punished true men as traitors. Thus, in the third year of Henry VI an act passed to abolish the Society of Masons, and holding of chapters, lodges, or other regular assemblies; yet this act was afterwards (virtually) repealed, and even before that, King Henry and several Lords of his Court became Fellows of the Craft."

Some Lodges in the reign of Charles II were constituted by leave of the several noble Grand Masters, and many gentlemen and famous scholars requested at that time to be admitted of the fraternity.

—(Ed.)

R. S. SPENCE, 33 deg.
(To be continued.)

Father (reprovingly)—Do you know what happens to liars when the die?

Johnny—Yes, sir; they lie still.—Exchange.

IT PAYS TO ORGANIZE.

A planter down in Kentucky had just employed a strange negro as a mule driver. He handed him a brand new blacksnake whip, climbed up on a seat behind a pair of mules and asked the darky if he could use the whip. Without a word the mule driver drew the black lash between his fingers, swung it over his head and flicked a butterfly from a clover blossom alongside the road over which they were traveling.

"That isn't so bad," remarked the planter. "Can you hit that honey bee over there?"

Again the negro swung the whip and the honey bee fell dead.

Noting a pair of bumble bees on still another blossom, the negro swished them out of existence with the cracker of his new blacksnake, and drew further admiration from his new employer.

A little further along the planter spied a hornet's nest in a bush beside the highway. Two or three hornets were assembled at the entrance to the nest.

"Can you hit them, Sam?" he inquired.

"Yes, sah; I kin," replied the negro, "but I ain't a-goin' to; day's organized."
—Exchange.

Better an ounce of did than a pound of going to do.

ADVERTISEMENTS.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Adam Kowalski, 33, 3129 Logan Blvd. Secretary, St. Simiarski, 32, 3138 N. Lawndale Ave.

Fidelity Lodge No. 73, Rock Springs Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

RIZAL LODGE NO. 86, of San Francisco, Calif. Meets every Sunday at 1:30 p. m. at Knights of Pythias Hall, 1524 Powell street. R. W. M., Bartolome R. Losada; Secretary, M. D. Alba 2954 Laguna street.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m., at Caledonia Hall, 119½ South Spring St. Henry A. George, R. W. M., 420 S. Broadway Ave.; S. Hyams, Secretary, 119½ South Spring St.

"Kilmarnock Lodge of Astoria, Oregon meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall 9th Street. R. W. M., H. M. Lorntsen, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago Ills., meets every second and fourth Tuesday of each month at 8 p. m., at 1223 Milwaukee Ave. R. W. M. A. Willa, 32 deg., 815 N. Winchester Ave. Secretary, S. Sosniak, 2028 Potomac Ave.

Rising Star Lodge No. 84, of Sacramento, Calif., meets every Wednesday at 8 p. m. at 706½ K St., in Hall 8. N. I. Kadel, R. W. M., 706 K St.; A. S. Huff, Secretary, 504½ K St.

THE UNIVERSAL FREEMASON

Volume 9

October 1916

No. 4

OFFICIAL.

PROCEEDINGS OF THE THIRD TRIENNIAL MEETING OF THE SUPREME LODGE A. M. F.

of the Ancient and Accepted Scottish Rite (Symbolic), Held its Grand East, Salt Lake City, Utah, September 13, 14 and 15, 1916.

The Supreme Lodge was opened in due and ample form at 10:00 a. m. by the Most Worshipful Brother M. McB. Thomson, Grand Master Mason and President General, presiding in the East, with all officers in their stations.

The President General then appointed brothers J. W. F. Volker, W. H. Toller, and S. Garner and G. F. Buschmann as Committee on Credentials.

The Credentials Committee having passed upon the credentials, the Representatives and Proxy Representatives were duly seated. Many proxies arrived too late for the session.

The Grand Master, M. McB. Thomson, then delivered an Allocation as follows:
Allocation of the Grand Master.

Right Worshipful Brethren: It is customary on occasions like this for the presiding officer to deliver an address of allocation. At the previous triennial meetings of the Supreme Lodge I have refrained from making a lengthy or even formal address, contenting myself with a few brief words of introduction. This was for the double reason of not wishing to take up the time of the meeting, and of leaving the members a greater

freedom of action than they might have if hampered by any suggestions of mine. So much of importance, however, has occurred since our last meeting that might be commented on with profit that I have decided to depart from my previous custom, at least so far as to say a few words.

You are aware, Brethren, that this is the third triennial meeting of the A. M. F., and that it has grown from a very small beginning to its present dimensions, but few of you know the difficulties and opposition against which it has contended to attain this growth. The founders of the Federation were mostly Brethren who had received Masonic Light in other lands than this, and had been taught a higher conception of Masonry than they found among the Brethren here—that is, such of them as could gain an entrance to the Local lodges. As many of these Brethren came from the Latin, Germanic and Scandinavian countries, which are unrecognized by the Local American Grand Lodges, themselves irregular and self-constituted, to remedy this deplorable condition a number of these earnest Brethren conceived the idea of effecting an organization which would be both Masonically and civilly regular, and in whose lodges Masonry could be taught and practiced in its primitive purity. In doing this these Brethren had no desire or intent to antagonize their Brethren of the Local system, but thought only to seek after their own ideals in their own way, with good will to all and ill will to none; and while they did not

expect the locals would assist them in this object, they did expect—and that not unnaturally—that, as they interfered with no one, they would at least be let alone. This, unfortunately, has not been the case, as their bitterest enemies have been those who have taken upon themselves the same name—a name they thoroughly disgraced by their unmasonic actions.

In spite of all opposition, we have grown and will continue to grow until we have achieved the end for which we are striving.

Settlement With Colored Brethren.

Since our last meeting we have extended our boundaries, and planted lodges in eight new states. Much more could have been accomplished had we the deputies to send to the many fields from which inquiries constantly reach us. This we hope to do in the near future, and it is well within the bounds of probability that before the next meeting of the Supreme Lodge there will not be a city of consequence in this great country of ours that will not have one or more lodges of Universal Masonry. In the prosecution of this work during the term now ending I have visited and chartered lodges spreading from the Atlantic to the Pacific oceans, and have invariably found Brethren earnest and enthusiastic in their desire to further the Order, and that, also, often in the face of bitter opposition. It may be remembered by you, Brethren, that a subject that engaged our attention at the last triennial meeting was the recognition of the colored Masons and receiving them into our Federation. The subject was one requiring careful deliberation and diplomatic treatment. That the colored Mason was worthy of recognition we were all agreed; the only question was how to do it in a manner which would give no offense to either colored or white. In arriving at a sat-

isfactory arrangement, we were ably assisted by our colored Brethren themselves, who fully appreciated the difficulties of the situation, and acted as true men and as true Masons, insisting only to be received as true Scottish Rite Masons—full members of the great universal brotherhood. The arrangement finally made was that the colored Brethren should receive charters and diplomas on special terms, that they should form a separate branch to be known as the colored branch of the A. M. F., with their own Supreme and Provincial Grand Lodges, which, while being bound by the constitution of the A. M. F. and the landmarks of Masonry, would otherwise be entirely free from outside control. They would pay no assessments or dues of any kind to the A. M. F. The branches should, in fact, be so distinct, that colored Brethren should not visit white lodges unless invited, and white Brethren should not visit colored lodges without like permission. Both branches being thus on the same footing, and a concession made to the prejudice existing in some sections of the country—not because they recognize such prejudice as just, but have yielded to those thus prejudiced for the reason the Lord gave Israel king, because of the hardness of their hearts.

The persecution to which our Brethren are subjected by local Masons is a subject that requires careful consideration. As a rule this is done in a way that leaves us no redress. Some stool pigeon not worth a cent in the world is put to make a complaint that money has been obtained from him by false pretense, or some city detective who is also a local Mason frames some similar charge. To prosecute the first with hope of recovering damages would be futile. With the others, they hide behind their official capacity, and we

sue the city whose officers they are. Thus our Brethren in every case have been cleared. Their defense has entailed great expense on our treasury. I would suggest that some way should be devised whereby we could go into the courts and make such an example of these rascals as would prevent a repetition of the trouble. To appeal to their conscience or their sense of honor is useless. They are devoid of either. The only way to reach their sensibilities is through their skin or their purse. To adopt the first course would be for us to descend to their level—an impossibility; so the second course is the only one left us.

Deputies Should be Trained.

All who have given the subject any consideration have observed that in many cases the lodges newly chartered and left to themselves lose in membership, and to remedy this some method should be devised. The cause of this falling off I attribute to two causes. One is that the Deputy when organizing a lodge does too much of the work himself, not allowing the Brethren to sufficiently familiarize themselves with either the esoteric or routine working of the lodge, so that when thrown on their own resources they are unable to make good. The other, in my opinion, is attributable to the failure of my Deputies in daughter and Provincial Grand lodges to realize the importance of their duties. Were these Brethren to fully sense their responsibilities, each Deputy should be the alter ego of the G. M. in his lodge. He should post himself in the law and ritual of the craft and be prepared at any time to give advice to the Brethren on these points. He is responsible to the Supreme Lodge for the correctness of all returns made, and at the proper time. To enable him to efficiently perform these duties he must be given access to the books of the

lodge at all times or at any time, and no communication of any kind from the Secretary to the Grand Secretary General is valid without his O. K., and it is only through him that the lodge can communicate with the Grand Master on points of law or ritual. It will thus be seen that the duties of the Deputy of the Grand Master in a lodge are no sinecure, and that it requires a Brother of exceptionable ability to perform them, and that much of the success of the lodge depends on their proper discharge. Yet I have found that so little is the responsibility of this office recognized that in some cases a Brother has been recommended to me who is totally unfit, seemingly, because the Brethren think he is a good fellow, and knowing that he is unfit for any other office, recommend him to me as my Deputy. Thus the lodge lacks the service of a prominent officer and suffers in consequence.

For reasons similar the Deputy of the Grand Master in the Provincial Grand Lodges is often a failure. In fact, in some items it has in the past been a complete failure. Besides acting in the Provincial Grand Lodge in a similar capacity to the Deputy in the daughter lodge, he is the preceptor and lecturer of his province. It is his privilege as well as his duty to instruct the lodge deputies and the Brethren generally. For this purpose he should hold lodges of instruction, and on his recommendation certificates creating the holder a Master in Masonry are given which entitle the holder to be elected to the East without filling a subordinate position.

The fact that there has not been a single application for this certificate in the last three years shows how the P. G. L. Deputy has performed his duties as preceptor.

As you, Brethren, are aware, Alpha Lodge was instituted for the purpose of

enabling Brethren under exceptional circumstances to retain a standing in the Order. As these circumstances are given in the Constitution, there is no need of enumerating them. When this law was made the only fee required to retain standing was the payment of the semi-annual tax of 50 cents for the clearance card. There was, in consequence, no treasury in Alpha Lodge, nor did there seem at that time any necessity for such. Time, which proves all things, has, however, shown that a treasury is needed, as there have been two cases where Brethren have died whose only connections was with Alpha, and though assistance was needed, there was no fund to draw on. I would therefore suggest that a fee of \$4.00 per annum, or \$2.00 semi-annually be taxed to members of Alpha. This would be \$1.00 for the two semi-annual clearance cards, and \$3.00 to form a benevolent fund

As to the Magazine.

The subject of the Magazine is an important one, and one that must be dealt with. All concede that the value of the magazine in spreading the knowledge of Universal Masonry is beyond question. Yet with the exception of a short time four years ago, it has not paid for itself. This should not be, and I would suggest that the semi-annual dues be raised from 50c to \$1.00, and that the magazine be sent to every member in good standing. This would be an increase of 10 cents per month, and to that I do not believe that any Brother will object. Were it only to keep up the official organ for the Order, and less so when you consider that almost every number is replete with valuable information, one number being often worth the price of the year, and laws provide that any profit derived from the magazine goes to the general benevolent fund and all the labor employed in its production—except the printing—is done

for love. The printing might also be made to pay the magazine, instead of the magazine paying the printing. This could be done by the Federation owning its own printing plant. We have the chance at present to buy the plant where the magazine is printed as a pressing concern at a very moderate price. Other organizations have adopted this course and made it a success. By doing so I believe we can have the magazine printed practically free, and we would be enabled to print all the blanks and forms required by the lodges. The law at present requires that all such should be procured from the Grand Secretary General, but the law has never been enforced lest the Brethren might think it was profit and not uniformity that was desired, and this lack of uniformity has been the cause of much trouble, and even the cause of litigation.

Financial.

The administration of the mortuary fund also requires attention. Some of the Brethren do not realize that Freemasonry is not an insurance order. They think that when a Brother dies a levy must of necessity be made. This is not so. A levy should only be made when the conditions require it. I would suggest that the word "must" in the law be replaced by the word "may," and that the request for the levy be submitted to the Provincial Grand Master and be by him O. K'd, before being sent to the Grand Secretary General, as we have found in several instances lodges have requested a levy to be made when conditions did not require it.

Of the financial conditions I will say little, as the finance committee will deal with that subject at length, as will also the reports of the Grand Secretary and Treasurer. The falling behind of the receipts of the Federation this last year may be attributed to several causes. The financial depression under which

country has suffered this last two years is responsible for part of it, and I believe the lack of attention paid by the lodge deputies is to blame for a good deal more. It cannot be said that the salaries paid to the officers of the Federation have swallowed it, as the salary of the Grand Secretary General—who is the only salaried officer—has been materially reduced. No salary is given the Supreme Master, and for him no burden is put on the funds. As Chief Organizer I receive a commission from the organizing deputies whom I have worked in the field. For several months this has not been as remunerative as it might have been.

Necrology.

Death has made inroads in our ranks since our last meeting. But three months after the meeting, Brother Matthew Thomson, my son, who was then elected Depute Grand Master, died of pneumonia. This year Brother J. F. Langford, one of the original incorporators of the A. M. F., and its first Grand Treasurer, died, and many of our daughter lodges have had to mourn the loss of Brethren for whom the baton in the West has been lowered, and who have been called from labor. May they rest in peace.

Conclusion.

During the term now passed I have been called on to give very few decisions on points of law. In every case all that was needed was to direct the matter to the Constitution, which, had it been read first, would have saved the time of the inquiry. On points of esoteric I have been appealed to more frequently. This is no more than could be expected when there are so many young lodges. Several times I have been asked for dispensations for specific purposes. These have been so reasonable that they were always granted, and were not of sufficient importance to take up your

attention, except in one case, where I was asked to give a dispensation for conferring the degrees for a less sum than prescribed by law. The reason given for the application was that the lodges of the local Masons in the place charged less than our fees. In some of the eastern and southern states the minimum fee with the locals is but small, and I would suggest that an amendment be made to Section 105 of the Constitution making the minimum fee for the degrees in such districts the same as that charged in the local lodges.

The Supreme Lodge is now in your hands, Brethren.

The recommendations in the Grand Master's allocation were on motion referred to Brothers G. F. Buschman, W. H. Toller and John Anderson.

The Grand Secretary General then read his report for the term, and the same was on motion approved as read.

Announcement.

The President General at this time announced that the Presidency of the Church had arranged a Special Organ recital at the Tabernacle for the members of the Supreme Lodge at the hour of High Twelve, and on motion a recess was taken from 11:45 a. m. to 2:00 p. m.

AFTERNOON SESSION.

2:00 P. M.

The Finance and Auditing Committee then made its report as to the finances of the Grand Secretary General and Treasurer General, and found their books to be correct.

Appointments.

The Grand Master Mason then appointed as a Committee on Resolutions Brothers S. H. Haines, C. S. Perry, Thomas Perrot and James R. Thomson.

The matter of per capita tax was taken up and discussed at length, and on a vote being taken resulted in fixing

the same at \$1.00 per annum.

At 5:00 p. m. the Supreme Lodge adjourned to 10:00 p. m. Thursday, September 14, 1916.

Thursday, September 14, 1916.

The Supreme Lodge being again called to order with all officers and Representatives present, the business was continued and the following resolution was adopted unanimously:

Resolved, That a resolution of appreciation be engrossed expressing the thanks of the officers of the Supreme Lodge in session assembled of the Ancient and Accepted Scottish Rite Masons in the American Masonic Federation, for the honor of the invitation extended our honorable body by the First Presidency of the Church of Jesus Christ of Latter-day Saints, and for the rendering of special selections of music in our behalf, and for according us special seats in the Tabernacle.

That a copy be spread on the records of this lodge and the engrossed resolutions be given to the First Presidency of the Church of Jesus Christ of Latter-day Saints.

Resolutions of condolence and erection of monument to our dear departed Brother Matthew Thomson were unanimously adopted and the Brethren remained standing in silence for a period of five minutes and a committee of three were appointed to carry into effect the provisions of the said resolutions.

RESOLUTIONS.

Resolutions were adopted expressing the thanks of the Supreme Lodge for the many courtesies extended to us by the Herald-Republican and the Deseret News, and calling particular attention of our membership to these two newspapers as being reliable mediums of exchange and noted for fair dealings to their patrons.

Resolutions of Condolence.

Whereas, the Great Omnipotent seen fit to visit our Supreme Lodge and take from our chain our dearly beloved and Honored Brother Matthew Thomson Most Worshipful Depute Grand Master of the Supreme Lodge, Ancient and Accepted Scottish Rite Masons in the American Masonic Federation, and

Whereas, Realizing that He does things for the best, yet we regret the loss of so good a Brother and in memory of our dear Brother, therefore be

Resolved, That this Supreme Lodge refrain from transacting any business and remain silent for the period of five minutes in memory thereof, and be further

Resolved, That each daughter lodge throughout the entire jurisdiction of the American Masonic Federation be requested to donate the receipts of the Widows' Box for four successive meetings, beginning November 1, 1916, to the purchasing and erecting a monument at the grave, and in memory of our dearly beloved and departed Brother Matthew Thomson, and be it further

Resolved, That a committee of three be appointed to carry out the import of this resolution.

Among other business transacted was the creating of a new office, to be known as "Vice Grand Master."

Appointment of a committee with power to act for the purpose of purchasing a printing plant for the Federation.

Repealing of Section 107 of the By-Laws and substituting therefor a resolution placing the salary of the Grand Secretary General on a percentage basis instead of a direct salary.

Recess was taken from 12:00 m. to 2:00 p. m.

Afternoon Session.

A resolution was adopted authorizing the publishing and distributing of

challenge to debate our claims and pretensions to regularity with our professed opponents.

Considerable business was transacted and a number of changes in the laws were adopted which in due season will be communicated officially.

The hour for election of office-bearers having arrived, the following were unanimously elected and installed into office:

M. McB. Thomson, Most Worshipful Grand Master.

S. H. Haines—Most Worshipful Vice Grand Master.

Alex. Busch—R. W. Grand Master Deputee.

John Contratto—R. W. Grand Master Substitute.

C. S. Perry—R. W. Grand Senior Warden.

G. F. Buschmann—R. W. Grand Junior Warden.

D. Bergera—R. W. Grand Treasurer General.

Thomas Perrot—R. W. Grand Secretary General.

James S. Thomson—R. W. Grand Almoner.

H. A. Rayne—R. W. Grand Marshal.

W. H. Toller—R. W. Grand Chaplain.

Maurice Grosso—R. W. Grand Senior Deacon.

John Anderson—R. W. Grand Junior Deacon.

Harry White—R. W. Grand Senior Steward.

John Seren—R. W. Grand Junior Steward.

C. Sparre—R. W. Grand Inner Guard.

W. Atkinson—R. W. Grand Tyler.

Jacob Shoenberger—R. W. Grand Orator.

R. S. Spence having declined the nomination for Grand Secretary General was unanimously elected a perpetual member of the Supreme Lodge.

The Grand Master then appointed the following standing committees:

Auditing Committee—Brothers W. H.

Toller, G. F. Buschman and John Contratto.

Ways and Means—BB. Prov. Grand Masters of New York, Illinois and Inter-Montana.

Laws and Grievances—BB. Major General E. P. Edsen, W. C. Cavitt and Aug. Martello.

On Incorporation—BB. S. H. Haines, E. P. Edsen and W. C. Cavitt.

The Supreme Lodge was then closed after a most successful session at the hour of 5:00 p. m. to meet again at the call of the Most Worshipful Grand Master.

THOMAS PERROT,
Grand Secretary General.

Supreme Lodge.

As will be seen from the report of the proceedings of the Supreme Lodge given in another column, there have been several changes in the personnel of the officers of that body. In the Illustrious Brother R. S. Spence the Supreme Lodge has from its inception had an able and efficient Grand Secretary, and it will be a source of regret to the Brethren to learn that for business reasons Brother Spence declined the renomination. Brother Thomas Perrot, who succeeds Brother Spence in the Grand Secretaryship, has had much experience in similar work in other organizations. He has been a member of the A. M. F. from its early days, and has ever been an earnest worker in the cause of Universal Masonry; and we have every reason to believe that the mantle so long and ably worn by Brother Spence has fallen on worthy shoulders when worn by Brother Perrot.

The next most important change effected was the creation of the office of Vice Grand Master in the Supreme Lodge. This was done at the recommendation of the Grand Master, who, recognizing that life is uncertain and that, should the office of Grand Master

become vacant by death or demission, the welfare of the A. M. F. demanded that there should be another Brother conversant with the work, who would be ready and qualified to step into the place. To this office Brother S. H. Haines, Provincial Grand Master of the State of Oregon, was elected. During the last term Brother Haines filled the office of Grand Senior Warden, and was also on the financial and law committees. Of the former he was chairman. So we are safe in assuming that in this case the right man has been put in the right place.

Organizers.

The law has ever been that no one could act as an organizer for a chartered lodge unless he held a regular commission as a Deputy of the Chief Organizer, and that under no circumstance could a Brother receive pecuniary remuneration for helping build up his Mother Lodge, that being a duty to which his obligation bound him. In the past this has not been strictly enforced for several reasons. The time has now come when the good of the Order requires its enforcement. Therefore, for the future no chartered lodge can hire as a Deputy any one who has not the commission of the Chief Organizer, and has the approval of the organization department. Lodges acting contrary will be subject to discipline.

Change of Address.

The growth of the A. M. F. has made an enlargement of official headquarters necessary. Therefore the Brethren will note that the Grand Master's address is room 418, and the Grand Secretary's address 422 Vermont building, Salt Lake City.

Degrees and Decorations.

In accordance with the usages of the Rite of Memphis, the Illustrious Frater

S. H. Haines, Vice Grand Master, has been exalted to the ninety-sixth and last degree of the Rite, and decorated with the Star of Sirius.

As Grand Secretary General, the illustrious Frater Thomas Perrot has been exalted to the ninety-sixth and last degree of the Rite of Memphis.

Secretary's Greetings.

To the Brethren Universal. Esteemed Brethren: It is with great esteem and pleasure that I have the honor to address you on this auspicious occasion and my object in doing so now is of two-fold reason: First, to acquaint you with the fact that at the last meeting of the Supreme Lodge of the American Masonic Federation I was honored in being elected Grand Secretary General; secondly, those whom I have not met heretofore and become acquainted with I desire to do so now through the medium of the Universal Magazine, and urge upon each and every member of the Federation to write to me and let us get better acquainted, to the end that I may be able to properly perform the duties of this most important office. Do not hesitate to write me about anything concerning the Order at any and all times when you desire any information and I will assure you that you will always receive a prompt and courteous reply, and all questions answered so far as lies within my power. It is my desire to so conduct the affairs of the office of the Grand Secretary General in such a manner that when my term of office expires it may honestly be said "Well done, thou good and faithful servant."

With highest regards and best wishes to all, I am,

Fraternally yours, in Liberty,
Equality and Fraternity,

THOMAS PERROT,

Grand Secretary General.

422 Vermont building, Salt Lake City,
Utah.

Newly Elected Supreme Lodge Officers.

By Courtesy of Herald-Republican, Salt Lake City.



THE UNIVERSAL FREEMASON.

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M. McB. THOMSON, THOMAS PERROT
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EDITORIAL.

The Triennial Meeting.

The third triennial session of the Supreme Lodge in the American Masonic Federation is now a thing of the past; and was one of the most successful as well as the most epoch-making in our history. That the Brethren fully sensed the importance of the meeting was shown by the number of lodges represented and the instruction the lodges gave their representatives. The added fact that the session occupied three days instead of two of the Supreme Lodge sessions, and two additional days of committee work will convey some idea of the volume of business transacted.

While there were few changes that could be styled radical, steps were taken in several instances to strengthen the hands of the executive officers, and the wording of some of the sections in the constitution which might possibly admit of a double construction were amended so as to avoid the slightest chance of ambiguity.

The creation of the office of Vice Grand Master was the most important change made. Such an office, whose incumbent would be the alter ego of the Grand Master, was deemed essential to provide against any future contingency. What we all hope for, and look forward to in a reasonable future, the Book says, "It is appointed unto all men, once to die, and the welfare of the A. M. F. forbids anything being left to chance. The substitution of the word "may" for "must" in the section regulating mortuary assessments was rendered necessary because many of the Brethren had got to look upon the Order as an insurance society and the lodges had been assessed when there existed no necessity therefor.

The matter of the A. M. F. owning its own printing plant received careful consideration, and it was the sense of the Supreme Lodge that steps towards this end should be taken as soon as possible. The result of the deliberations of the committee to whom was left this matter will be communicated to the lodges by the Grand Secretary General.

While the delegates worked hard and conscientiously the time was not entirely unrelieved by happenings of a social nature. One event especially worthy of mention was a special invitation extended to the members by the First Presidency of the Church of Jesus Christ of Latter-day Saints to attend a special organ recital in the great Tabernacle. The organ is the largest in the U. S. A., and the Tabernacle is one of the largest places of worship in the country. It is unique in its construction, no iron being used in the construction of the immense roof, the timbers being fastened by wooden pegs and rawhide thongs. The acoustics are so perfect that a common pin dropped on the stage can be heard at the farthest end of the building. This invitation extended to our members is the more noteworthy

It is the first time that the authorities of the Mormon Church have done so to any secret organization. Resolutions of thanks were given by the Supreme Lodge for the courtesy, and ordered engrossed for presentation to our hosts.

Grand Master's Visitation.

By the time this number of the Universal Freemason is in the hands of the Brethren, the Grand Master will have left on his annual visitation to the lodges in the eastern states, starting with the lodges in Idaho, Wyoming and Colorado, thence to Illinois, where two new lodges will be chartered. New lodges will also be chartered in Indiana, Michigan, New Jersey and New York. Ohio, Massachusetts, Washington, D. C., Pennsylvania, Missouri and Louisiana will complete the itinerary. This journey will extend over four weeks. Therefore the Brethren must not feel neglected if delays occur in replying to correspondence.

WHAT ARE THE KNIGHTS OF MALTA?

I lately had a request from a high official of an organization styling themselves Knights of Malta and claiming a connection with the ancient Chivalric Order of the Hospital of St. John, for any information I could furnish regarding the several bodies claiming that name. In replying to the query I considered that the reply might be of interest to our readers as well. I give it here:

I am in receipt of yours of the 23d inst., with enclosed printed matter, all of which I have read with interest. Complying with your request, I will gladly give you any information I possess regarding the Order of the Hospital of St. John, and of the several bodies in Scotland claiming the name.

I judge that, like myself, you are a student along these lives, and that in asking me to tell what I know concerning the Chivalric Orders in Scotland you do not want anything glossed over, but to have the unadorned facts so far as I know, either from personal knowledge or research.

I say "of the Chivalric orders," for, although you are more interested in the Knights of Malta (more correctly, Knights of the Hospital of St. John) the Orders of the Temple and Hospital had their history so blended for a long time that the history of one would not be complete without that of the other. With the origin and history of these knightly orders you are without doubt so well acquainted that it is needless to dilate except so far as Scotland is concerned, and then only from the time of the dispersion of the Order of the Temple early in the fourteenth century. In every country in Europe this order was persecuted and dispersed except Portugal and Scotland. In the former it continued with a changed name, as the Order of Christ. In the latter it retained its lands and identity. At the time the Order was suppressed, Scotland was engaged in a life and death struggle with England, and her heroic King Robert Bruce was aided in his fight for freedom by the Knights of the Temple and Hospital, and after the decisive battle of Bannockburn seated Bruce firmly on the Scottish throne, he rewarded the knightly orders by renewing to them the grants of land formerly held by them, and in some instances, even increasing them.

Both orders existed separately though in harmony until early in the reign of James IV, when they united under one head and, as is shown in a charter of King James, of date October 19, 1488, confirming the grants made by his predecessor to the Knights of the Temple

and St. John. "Deo et Sancto Hospitali de Jerusalem et fratribus ejusdem Militiae Templi Salomonis." This charter shows that both orders were under the superintendence of the Preceptor of St. John, by whom both orders were represented in the Scottish Parliament down to the period of the Reformation.

In 1560 the Scottish Parliament passed an act prohibiting all allegiance within Scotland to the Pope of Rome, which effectually put a stop to all ecclesiastical orders and dignities, and Sir James Sandilands, Preceptor of Torphichen of the Order of St. John and Master of the Temple, resigned, the lands of the two orders to the state. These lands were erected into the Lordship of Torphichen, for which Sir John Sandilands paid the state 10,000 crowns of the sun, he becoming the first Lord of the name. Such of the Scottish Knights of St. John as adhered to the old faith left for the continent under the leadership of Sir David Seton, Grand Prior of Scotland.

This put an end to the Orders of the Temple and St. John as military monks in Scotland, but it is certain that a connection had existed for years before between these orders and the Masonic Fraternity, as is amply vouched for by entries in old lodge books telling of special privileges of membership to Templars and Hospitalers.

As a further proof of the probability of the monastic orders numbering Masons among their members is the fact that in 1652 several ministers were tried by the Presbyterian Synod for being Masons. They were discharged, as it was proved that ministers had been Freemasons "in the purest tymes of the Kirke," judging this to be the time of the Reformation, circa 1560, and knowing that in Scotland, unlike other reformed countries, the clergy of the one church in many cases became clergy of the other, the Masonic connection is not

only made possible, but highly probable, proving the correctness of the conclusion that so many of the Knights, of the Temple and the Hospital, being Masons, when their orders were abolished by law, continued their mystery under the aegis of the Masonic lodge and it is a proven fact that within a century later the ceremonies of the Knighthood were known and practiced in the Scottish Masonic lodges, and continued to be thus practiced in the lodges as a sort of inner circle until the Masonic Grand Lodge of Scotland prohibited the practice in 1800. Since these degrees have been worked under a separate head, "The Grand Encampment of the Temple and Malta" to the present day.

This is the only body in Scotland that can show even a shadow of claim to the successors of the ancient order, and their claim is well established and generally conceded. There has been no other organization in Scotland dating from about the middle of the last century, which styles its members Knights of Malta. Of this order I became a member in 1874. I think at that time it was composed almost entirely of non-Ireland men, and was an adjunct to the Loyal Orange Association. Its reputed founder was a County Antrim man by the name of Sam Buchanan.

The Orange society in Ireland is of quite respectable antiquity, being found in one form or other from the middle of the eighteenth century, and was always as loyal in its adherence to the British Government as it has been in later times, as many of its members took part in the rebellion of '98. When Victoria ascended the throne, the Orangemen were more than suspected of plotting to place the Duke of Cumberland in her place. A parliamentary inquiry took place, and for some years the Orange lodges disclaimed having a

craft ritual or administering oaths. The Orange agitation soon died down and the order revived stronger than ever. The secret work was not, however, the same as before. The previous work, known as the "Boyne Orange," was dropped, and a simpler degree substituted, to which later was added another degree severally known as the Purple, Arch Purple and Royal Arch Purple Mark, the fabrication of which is ascribed to James Templeton, a north of Ireland man, and what was then known as a "bush, or hedge Mason"; that is, a member of an irregular lodge. For many years the lodges of Masons and Orangemen in Ireland were composed of nearly the same members, and the degrees got so mixed that it was hard to tell sometimes when the one started and the other left off. It was either this close affiliation of the two bodies or a spirit of imitativeness that later induced the members of the Orange society to fabricate a series of higher degrees which they styled the "Black." In imitation of the Freemasons of Ireland and Scotland, who distinguished the different branches of Masonry by colors and called themselves Blue, Red, or Black Masons according as they had advanced in the order. The Black was the title of the chivalric grades.

Grand President-General; C. S. Terry, Grand Senior Warden; Thomas Terrot, Grand Secretary-General.

Grand President-General; C. S. Perry, Grand Senior Warden; Thomas Perrot,

Bi-centenary of the Grand Lodge of England.

In spite of the European war and the part taken by Britain in that lamentable conflict, the work of Masonry in England seems to go along practically unhindered, and preparations are being made to celebrate the two hundredth anniversary of the first Grand Lodge according to modern ideas.

The position of the Grand Lodge of England towards the Craft Universal—particularly in styling it the "Mother Grand Lodge"—is misunderstood by the vast majority of the Brethren. That illustrious body is the Premier Grand Lodge, according to the modern arrangement, and is the Mother of several other and younger Grand Lodges, but not the Mother of all Grand Lodges. Its formation was an innovation in existing Masonic usage which, prior to that date in England and Ireland, had no recognized head. The presence of the requisite number of Brethren constituted a lodge without authority asked or received. In Scotland a feudal system of Mother Lodges prevailed, the Daughter paying a nominal sum yearly to the Mother in token of dependence and fealty. This system, though not as good as the representative system inaugurated in London in 1717, was far in advance of the system prevailing in England before that date.

Not only can the term Mother Grand Lodge not be applied to the Grand Lodge of England, but no one of its daughter lodges can show any proof of superior antiquity. The first authentic record of an initiation in an English lodge is that of Elias Ashmole in 1646, and that is not contained in a lodge record, but

NEWLY ELECTED SUPREME LODGE OFFICERS.

On another page appears a picture of some of the newly elected Supreme Lodge officers who were present at the time the picture was taken.

Top row, left to right: John Anderson, Grand Junior Deacon; John Seren, Grand Junior Steward; T. Atchison, Grand Tyler; Harry White, Grand Senior Steward; H. A. Raine, Grand Marshal.

Lower row: D. Bergera, Grand Treasurer; G. F. Buschmann, Grand Junior Warden; M. McB. Thomson, Grand President-General; S. H. Haines, Vice-

is an entry in Ashmole's private diary. Whereas the first record of a Mason being made on English soil is recorded in the minute book of the Lodge of Edinburgh five years previously, and is as follows:

"At Neucastell the 20th day of May, 1641, Mr. Robert Moray, General Quartermaster to the Armie of Scotland," was admitted a member. In point of fact, English Masonry is centuries younger than Scottish Masonry, and quite some younger than that of Ireland. In saying this we have no desire to depreciate English Masonry, only to correct a very common error.

It is a Lie, but They Stick to It.

A press dispatch records what professes to be the one hundred and fourth annual meeting of the Supreme Council, thirty-third degree Ancient Accepted Scottish Rite of Freemasonry, northern jurisdiction. Reports such as this are meant for the consumption of the non-reading members of this and similar organizations; and as the non-reading members form the large majority, its truth or falsity is never inquired into. The reading Mason must, however, wonder how long this mendacity will continue, how long it will be before the Craft at large will rise in righteous indignation against such deliberate falsifications of history. Any one who has given the subject of Scottish Masonry even the most cursory study knows that this body is not Scottish, so that even in its name it is a fraud, and from the date of its original formation in 1813 it was a clandestine organization, as another body of the same rite was then in possession of the territory. And that it had but four years of precarious existence as a degree mill for the pecuniary benefit of its half-dozen members, dying completely in 1818. What pro-

fessed to be a resuscitation of this destine body was effected in 1848, the sole survivor of the original members professed to sell his interests to founders of a new council then for This council, after a short and existence, split into two factions, of which expelled the other, band charges and counter-charges, one ing the other "the bastard child of Masonic rape," they ultimately in 1867, when this council which fesses to have just held its one hundred and fourth annual meeting, was organized, its first meeting being held May 16 of that year.

How 104 annual meetings could held between 1867 and 1916 might puzzle an ordinary mathematician, but presents no difficulties to the Supreme Council for the northern jurisdiction. Their own members believe what is them without requiring proof of its rectness. History is thrown into discard, and if they believe in no Scripture, they at least having followed the camel, show that they do strain at the gnat.

Affiliated Members.

We are asked how can members of other Rites of Masonry be affiliated, what fee should be charged? "If applicant for affiliation be a member of a Rite recognized by the A. M. F., that is necessary is for him to take oath "de fidei." If from a rite unrecognized by us, he must be first "healed." The fee charged is a matter to be decided by the lodge affiliating, except where the applicant is healed, when must procure the A. M. F. diploma same as a new member. In any case it is but right that the affiliate should be required to contribute to the "Widow's Box" an amount that would place him

at least approximately on a par with the old Brothers of the lodge.

ITALY.

The Italian Simbolie Rite, of which Brother Alberto La Pegna is Grand Master, has established a "College of Past Masters" as an advisory body in connection with the Grand Lodge. This necessitates reorganization of the "regional lodges," so that henceforth the rite will be controlled by the "Gran Consiglio Consultore del Rito" or Grand Advisory Council as distinct from the National Grand Lodge, which will receive the benefits of the wisdom evolved in the Council. The "regional lodges" under the Grand Lodge will likewise maintain their autonomous government and be in turn directed by the College of Ancients or Past Masters.

MASONIC PRIDE.

To be proud of being a Mason is commendable, particularly if the pride is of the right sort. We have seen some who have traveled a long way up, and yet were not very high Masons after all. They had degree knowledge, but precious little of the old baptism. They were proud of being Masons because of its personal honor, and yet they made no efforts to build up the Institution itself. What it had done for them they were well enough pleased with—but what they could do for it they have never yet tried. Missouri Freemason.

WHY CONTINUE THE FARCE?

In view of the established fact that America was not discovered by Christopher Columbus, who never knew that there was a continent in the west, but only landed on the West India islands, and that this continent was really dis-

covered by a Norseman, Leif Ericson, in the year 1000, who spent nearly a year on what is now known as the New England shores, why continue the farce of celebrating Columbus day, making it a legal holiday?—Texas Freemason.

About Masonic Relics.

Relic worshipers are not confined to members of the Church of Rome, nor are the relics they worship less absurd. It is true that we have read of a Romish church boasting among other relics that it had a bit of the blessed fig tree that the Savior cursed, but is that more absurd than to have classed as Masonic relics the following? "Relics of a Crusader found in the grave of a Knight Templar . . . supposed to have been buried in the eighth century." Considering that the Templar Order was founded in 1118, this is surely a relic. Petrified beetles, butterflies and other insects are also included in the list. We have met many Local Masons whose Masonry was pretty well petrified, and that might be included were it not for the fact that there are too many of them to be classed as relics.

The "Baltimore American" is responsible for this list of relics.

G. P. C.

A conceited youth dreamed of the letters G. P. C. and straightway informed his bishop that he had been divinely called to "go preach Christ." The bishop looked doubtfully at him. "I think you misinterpreted the dream. Maybe it means go plant corn."—Exchange.

THE LETTER "P."

Some self-styled charitable people are like the sixteenth letter of the alphabet, first in Pity and last in Help.

INTERNATIONAL MASONRY AN ISSUE.

The question of international Masonry will soon be a burning one. There are some (few) American Grand Jurisdictions who turn down a visiting brother from an unknown, or at least from an unrecognized jurisdiction, while all the rest of the world draws the line at an interdicted jurisdiction.

The ob. of the M. M. degree is dead against the former fanaticism.

G. W. Baird, Washington, D. C.

A LONG WAIT.

It is told of Mr. Finnegan that he died, and when he greeted St. Peter he said: "'It's a fine job you've got here for a long time."

"Well, Finnegan," said St. Peter, "here we count a million years as a minute and a million dollars as a cent."

"Ah!" said Finnegan, "I'm needing cash. Lend me a cent."

"Sure," said St. Peter; "just wait a minute."—Christian Century.

SCIENTIFIC.

"Funny thing about debts, isn't it?" remarked the Old Fogey.

"What is?" asked the Grouch.

"Why, the more you contract them the more they expand," replied the Old Fogey.

ADVERTISEMENTS.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. Adam Kowalski, 33, 3129 Logan St., Secretary, St. Simiarski, 32, 3133 Lawndale Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, 496.

RIZAL LODGE NO. 86, of San Francisco, Calif. Meets every Sunday at 10 p. m. at Knights of Pythias Hall, 18 Powell street. R. W. M., Bartolomeo R. Losada; Secretary, M. D. Allen 2954 Lagma street.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m. at Caledonia Hall, 119½ South Spring St. Henry A. George, R. W. M., 420 S. Broadway Ave.; S. Hyams, Secretary, 118 South Spring St.

"Kilmarnock Lodge of Astoria, Oregon meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornstrom, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ill., meets every second and fourth Tuesday of each month at 8 p. m. at 1223 Milwaukee Ave. R. W. M., Willa, 32 deg., 815 N. Winchester Ave. Secretary, S. Sosniak, 2028 Potomac Ave.

Rising Star Lodge No. 84, of Sacramento, Calif., meets every Wednesday at 8 p. m. at 706½ K St., in Hall 8. N. Kadel, R. W. M., 706 K St.; A. S. Hall, Secretary, 504½ K St.

THE UNIVERSAL FREEMASON

Volume 9

November, 1916

Number 5

OFFICIAL.

Honorary Grade of Excellent Master.

For eminent services rendered to the Craft, the following brethren have been awarded this grade:

T. Boggio, Morris Grosso, H. Ziller, A. Molinar, of Justice Lodge, Diamondville, Wyo.

Anton Mis of Alpha Gary U. D., Gary, Ind.

Stanley Siniarski of Viking Lodge, Chicago.

Curt Joachim of Irving Lodge, Chicago.

Samuel Wolff of Hiram Lodge, New Rochelle, N. Y.

Elections.

Attention is called to Sections 68, 69 and 70 of the constitution regulating the election and installation of officers of Daughter Lodges.

Councils of Kadosh elect in October and install before St. Andrews day (November 30). Those which have not elected officers at the October meeting of the Council, can elect and install in November.

To Members of Alpha Lodge.

Members of Alpha Lodge are requested to send in their names and addresses to the Grand Secretary General with their dues for the current term. Members of Alpha Lodge failing in this will not be considered in good standing.

Universal Council "A."

The above notice to members of Alpha Lodge will also apply to members of

Universal Council "A," who will take notice and guide themselves accordingly.

Expelled from Unmasonic Conduct.

Several months ago Lodge Bonnie Doon, U. D., of Redmond, Wash., were under the necessity of expelling several of their members for unmasonic conduct. In consequence of the notice thereof not reaching this office in time, the publication of the names has been delayed. The names are Fred Monte, James L. Wallace, Louis F. Speaker, F. M. Douglas.

Universal Freemason.

Subscribers of the Universal Freemason when changing address are particularly requested to notify the Grand Secretary General of such change, that the Magazine may reach them promptly.

The Grand Master's Official Visit to the Lodges East of Salt Lake City.

On the 22d of September I left on my annual visitation to the Daughter and Provincial Grand Lodges in the A. M. F., located in the Rocky Mountain and Eastern States. As St. Johns Lodge No. 1, Montpelier, Ida., had been officially visited by Brother Haines, Vice Grand Master, the first lodge I visited was Justice Lodge No. 2, Diamondville, Wyo., with whom I met on the evening of the 23d, and found in first class condition, numerically and financially. Justice Lodge is in a class not so numerous as it might be, which believes success can be best attained by each lodge in the A. M. F., and each member in the lodge doing the best he can in the place allotted to him,

believing that their brethren elsewhere are doing likewise, with the result that the brethren work together as a unit and perfect harmony prevails. Though the second oldest lodge in the A. M. F., no application had ever been made for any of the brethren to receive the Honorary Grade of Excellent Master, though several were well entitled to the honor, I conferred the grade on four of the brethren. After the business of the meeting I was the guest of the lodge at luncheon.

On the 24th I held a meeting of the Council which was well attended, besides giving instruction in the various grades. Four Knights Kadosh were advanced to the thirty-first and thirty-second degrees.

Leaving Diamondville on the evening of the 24th I arrived in Chicago on the 26th, and remained there until October 3. During my stay in Chicago I visited with the older lodges and chartered Irving Lodge No. 100 and Alliance No. 101, both lodges with a good membership and prospects of a prosperous future. I also granted dispensations to two new lodges, thus raising the number of lodges in Chicago to eight, and in the State of Illinois to ten. I also met with Kilmarnock and Star Councils and gave the higher degrees of the Rite to Fraternes in each Council.

Accompanied by deputations from the Chicago lodges I visited the lodges in Indiana Harbor and Gary, Ind. For the former I entered an Apprentice, and found both lodges in good condition and determined each to do their part in spreading the knowledge of Universal Masonry in their districts. A banquet in Gary given by the joint lodges wound up a very pleasant and profitable visit with the Indiana brethren.

Following a banquet given by the Chicago brethren in honor of my visit with them on the evening of October 3, I left for Detroit, Mich., accompanied by Brothers Lew F. Stapleton and Adam Kowalski, organizing deputies in the district.

On the 4th I met with the brethren Accacia Lodge, Wyandotte, finding the lodge in good condition. On the 5th I met with Cannongate Lodge U. D., in Detroit, and raised two Fellows of the Craft to the Sublime Degree of Master Mason. Cannongate Lodge, though numerically large at present, promises in the near future to be as strong as either of the other Detroit lodges. After the meeting the usual banquet wound up the evenings' proceedings. While in Detroit I had the pleasure of meeting with Brothers Philips and Epman, prominent members of the Grand Lodge of Ohio, A. F. & A. M., the former editor of the "Ohio Masonic Advocate," of which I made favorable mention recently in these columns. My meeting with these brethren was an enjoyable one, and I trust will greatly benefit the cause of universal Masonry.

Leaving Detroit on the evening of October 8, I arrived in New York on Saturday morning, and was met by Brother Spencer S. Ranson, organizing deputy of the State. Saturday being Yom Kippur and many of our brethren being of Israel I held no meetings that day. On the 9th I met with representative brethren of the New York and Brooklyn Lodges in the home of the Provincial Grand Master of New York, Dr. J. H. Friedman, with whom I discussed the present condition of the Craft in the State, and projected for its future advancement. I found the brethren enthusiastic in the work and very optimistic regarding the future. In fact, they have secured the option on building in a central location of New York, which they intend to purchase and convert into a hall and club-rooms which to entertain visiting brethren from other lands to whom the narrow provincialism of the locals deny Masonic recognition. The prospectus issued by the New York brethren is published in another column. On the 9th I met with Haladas Lodge with deputations pres-

from the other lodges, and with the assistance of the Provincial Grand Master and Brother Shoenberger, Grand Orator in the Supreme Lodge, I conferred degrees on several brethren.

On the 11th, assisted by the Provincial Grand Master for New York and deputations from the New York lodges, I installed the Charter and officers of Alpha Passaic Lodge of Clifton, N. J. This is the first lodge of Universal Masonry in that State. It is composed entirely of representative men of the community. Its membership is now larger than the average lodge when first chartered, and the R. W. M., Dr. Nemirow, assures me that with the aid he is certain the brethren will give him, the lodge will take rank among the first in the Federation.

On the morning of the 11th I left New York for Boston, arriving in the afternoon of the same day, where I was met by Brother J. S. B. Heath, whose guest I was during my stay in Boston. My business in Boston was to meet with the executive officers of a body known as the Sovereign Sanctuary of the Royal Masonic Rite. This body, though of questionable origin, numbered among its members many men of unblemished character, good, earnest Masons, who became connected with the body in good faith, believing that it was all that it represented itself to be. Having discovered that they had been mistaken and that as Masons they had no recognition outside their own lodges, the membership fell away until there were but few lodges left in operation. The remaining brethren were desirous of continuing their Masonic labors under unquestioned authority, and that this might be done by them, being a part of the A. M. F. I met with Brother B. S. McCurdy, Grand Commander; F. Smith, Grand Secretary; J. S. B. Heath, Grand Treasurer, and the members of their executive council, when terms of union were discussed. A most friendly and Masonic spirit characterized

our meetings, and a satisfactory arrangement was arrived at.

Leaving Boston on the 13th, I arrived again in Detroit on the 14th, being met by Brother F. H. Juchartz, whose guest I was during my whole stay in Detroit. On the 15th I installed the officers of Unity Lodge in Detroit, and later met with Darius Council of Kadosh, giving the higher degrees of the rite to three fraters and installing as the officers of the Council Frates A. O. Thomas as E. C.; Louis Zox as M., and F. H. Juchartz as Capt. G.

Leaving Detroit at midnight of the 15th for Chicago, I met in the latter city with Savoy Lodge and with Kilmarnock and Star Councils, advancing several Fraters to further degrees in the Rite. I also had the pleasure of instituting a lodge of the Scottish Rite of Adoption with Sisters Johnson as W. Mistress; Meyers as S. W.; Odalski as J. W.

On the evening of October 17 I left Chicago for the west, arriving in Rock Springs, Wyo., on the 19th, when I met with Fidelity Lodge, and later with the Rock Springs branch of Universal Council where, besides giving instruction to the Frates in the higher grades and advancing two new Fraters.

On the morning of the 20th I reached home after four weeks' absence and what I consider the most profitable visitation I have performed for the A. M. F. and the advancement of the cause of Universal Masonry.

AMERICAN FAIR PLAY.

Editor Universal Free Mason, Salt Lake City, Utah.

Dear Sir: Starving Albania, without even one newspaper of its own to make public its need, is dying in silence, its tragedy passed by unheeded.

Will the Universal Free Mason open a door through which its appeal for help may reach the people of the United States?

Yours truly,
WM. WILLARD HOWARD.

Secretary.

While the people of the United States have been sending thirty million dollars' worth of relief to Europe and Turkey, two hundred thousand women and children in Albania have died of starvation.

While each woman and child in Belgium has had plenty to eat, women and children in Albania have gnawed at the carcasses of dead horses in the streets.

William Willard Howard, of New York, who has returned from his third trip to this hunger zone of Europe, predicts that the entire population of Albania will die of famine and pestilence unless helped. He says that in Albania corn is fifty dollars a bushel, flour eighty dollars a sack, and macaroni five dollars a pound.

"The tragedy of Albania," says Mr. Howard, "is that a nation is dying of hunger, while the people of the United States, laden with gifts for the rest of Europe and for Turkey, pass by on the other side.

"Thirty millions of dollars have been given by the people of the United States for relief work of various kinds in Belgium, Poland, Armenia, Syria and the warring countries of Europe, while two hundred thousand women and children in Southeastern Europe have starved to death unheeded and uncared for. Not one woman or child has died of hunger in Belgium; two hundred thousand in Albania.

"It is fair—is it human—that the innocent women and children of Albania, who never did anyone any harm, should be trampled under foot and left to perish, at a time when all others are fed?

"I have appealed for help in high places. I have begged a crust of bread of those who have given millions to Belgium, Poland, Armenia and Syria. I have begged in vain.

"The Albanians are as much entitled

to sympathy and help as others. They have not taken part in the war. They fed and sheltered the refugees from Serbia, even with the last measure of corn that the famine-smitten villages possessed. They have not done any wrong; yet armies have swept over their country, taking what could be found to take, leaving to the starving women and children only the carcasses of dead horses in the streets.

"I ask only American fair play for the famished children of Albania. I ask of all fair-minded men and women in the United States: Why should the Albanians—three hundred thousand of whom are Christians—be left to starve, while we press forward, in generous rivalry, to feed the others? The Albanians are more numerous than the Armenians; yet we feed the Armenians and let the Albanians starve.

"Having appealed to deaf ears in high places I now appeal to the plain people—to fair-minded men and women who would not let even a dog starve to death, no matter what his breed. I want to go back to Albania with a shipload of food. I have arranged for a ship—a new American ship, just launched and fitted for sea. The ship is ready and waiting.

"A number of distinguished gentlemen in New York—mostly clergymen and editors of newspapers—will co-operate in an appeal for a relief cargo for the ship. The treasurer selected to receive contributions is the Rev. Frederick Lynch D. D., editor of The Christian Work and secretary of the Carnegie Church Peace Union. Contributions in any amount—from the price of a loaf of bread upward—may be sent to the Balkin Relief Fund, 70 Fifth avenue, New York City."

ALPHA LODGE OF MASONS INSTALL THEIR NEW OFFICERS.

Alpha Passaic Lodge, No. 89, of the American Masonic Federation, held a big meeting at Kanter's Auditorium

last night in connection with the installation of its newly elected officers. Many leading officers of the grand lodge were on hand to conduct the exercises.

The officers were installed by the Grand Master of the Supreme Lodge, McB. Thomson, of Salt Lake City, Utah. McB. Thomson is editor of the "Universal Freemason and founder of Scottish Free Masonry throughout the States, member of Grand National Lodge, of Scotland; Past First Principal of Royal Arch Chapter of Scotland; Past Grand Master of Grand Encampment of Scotland; served several years as Sovereign Grand Commander of the Grand Council of Rites of Scotland; and is 33rd in Scotland, France, Spain and Italy.

A banquet followed the meeting at the private dining room of the Hygia Hotel. The dining room was beautifully decorated by Sceery. The principal speakers were Grand Master McB. Thomson and Provincial Grand Master Dr. Friedman, of New York. Dr. Martin Nemirow, R. W. M., was toastmaster. Musical selections were rendered by the well known violinist, Joseph Cheren, accompanied by Dr. Nemirow.

The new officers of the lodge are: Dr. Martin Nemirow, R. W. M.; Hyman Kramer, W. S. W.; Samuel Slaff, W. J. W.—Passaic Daily Herald.

GIBLIM.

A survey of the whole field of Masonry in English-speaking countries leads to a conclusion that Masonry is more than making progress proportionate to the growth of population. In no jurisdiction has there been a loss of membership, in almost all there has been great numerical gain. In the great majority of the jurisdictions, we are told, there is a substantial improvement in the quality of the material accepted. In almost all there is evidence north of the present Beirut, was the ancient Phenician city

of Gebal. It was a seat of the worship of Adonis, the temples and other stately buildings were erected there; so that the builders and stone workers of the city were proficient workmen.

King Solomon asked King Hiram of Tyre to permit the servants of Solomon to cut timber in Mount Libanus, and to assist them by sending his own Phenician servants, because there were none who could skill to hew timber like the Sidonians. King Hiram acceded to the request, and Solomon paid the Phenician workmen in corn and wine and oil. It is probable that the King of Tyre not only sent his hewers of wood into the mountains to cut the timber, but that he sent stone cutters to Jerusalem to dress the material for the house of the Lord. The King James version of the Bible tells that, "the King commanded, and they brought great stones, costly stones, hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers; so they prepared timber and stones to build the house." Sharpe's translation gives the passage thus: "And the King commanded and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomons' builders, and Hiram's builders, and the men of Gebal (or Byblus) did hew them. So they prepared timber and stones to build the house." There is not a reasonable doubt that the Giblim were inhabitants of Gebal, who were stone-cutters by trade.—Bro. A. T. Freed in The Masonic Sun.

RESOLUTIONS OF CONDOLENCE.

Rock Springs, Wyo., Oct. 19, 1916.

Whereas, The Grand Architect of the Universe has manifested in his works throughout the world that all living things are born into existence, live for a short period of time, then die to be again reborn on a higher plane of life,

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and

Whereas, The Supreme Master of Life, in His wisdom, love and mercy, has called from this land of turmoil and trouble to those celestial regions, Charles A. Johnson, charter member of Fidelity Lodge No. 73, Ancient and Accepted Scottish Rite of Freemasons (Symbolic) in the American Masonic Federation, located at Rock Springs, Wyoming; and

Whereas, Brother Charles A. Johnson departed this life on the 2nd day of September, 1916, at his home in Finetorp, Grenstad, Sweden, who, while living in our midst, had at all times exemplified the true spirit of our fraternity, not alone in the lodge room, but likewise throughout the daily walks of life, by loving acts of kindness that endeared him to the hearts of all those with whom he came in contact.

Resolved, That we deeply feel the loss that our lodge and order has sustained by his being removed from active work among us, and we tender to his wife and relatives our most tender and heartfelt sympathy in this, their hour of loss and grief, and would ask them to look to the Great Master of Life for the courage and fortitude to bear patiently the lot assigned to them on earth, so that when it shall come their time to leave this earthly habitation, may they find refuge, a harbor of peace and happiness, where they may be conscious of a happy reunion in the Heavenly spheres, and be it further

Resolved, That these resolutions be spread upon the records of Fidelity Lodge, on a page set apart for that purpose, that a copy be sent for publication in the Universal Freemason, and a copy sent to his relatives under the seal of the lodge.

CARL E. JOHNSON,
C. M. OLSON,
LOUIS LARSON,

(Seal.)

Committee.

The above resolutions were adopted by

Fidelity Lodge No. 73, Ancient and Accepted Scottish Rite Free Masons, Rock Springs, Wyoming, October 19, 1916.

C. M. OLSON,
Secretary

THE A. M. F. SCOTTISH RITE MASONIC TEMPLE ASSOCIATION.

New York, October 9, 1916.

Dear Sir and Brother: New York City, being the metropolis of the United States, also the port of entry where the majority of Masons traveling from Europe arrive, it is considered an absolute necessity not only for the lodges in New York and vicinity, but for the Federation at large that a Temple be erected so that headquarters can be maintained. This will uphold the dignity of our Rite and will also be a haven for the traveling brother. To accomplish this purpose the association for erecting a Scottish Rite Symbolic Masonic Temple of the A. M. F. has been organized and will shortly be incorporated under the laws of the State of N. Y. with a capital of \$25,000 divided into 5,000 shares at \$5.00 each.

The purpose of this association is to acquire a building in a centrally located part of New York City, to remodel and suitably equip for the purpose of lodge meetings, also to establish an office where information to inquirers could be given and for propagating the principles on which the A. M. F. is founded.

The affairs of the association are in charge of responsible and successful business men, who have invested their own funds in the association and will devote their full energies towards making it a permanent institution and also a profitable investment to all shareholders. In view of the large demand by various lodges and societies for suitable and comfortable quarters and in view of the fact that it is the intention of the founders to buy the property in the business section where the demand for stores and

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Office is very great, a permanent income can be assured to the investors.

An article from the pen of the celebrated divine, Dr. Parkhurst, in the New York Press recently truthfully states: It is a valid truth, is mighty and will always prevail, but he also states that truth only has power over the mind that is brought within the range of truth, and the Scottish Rite Temple will stand as a Beacon towards which all seekers of light will be drawn and where truth will ever be found.

In order to guarantee the safety of money invested, all the officers are well bonded and funds subscribed are placed in bank by the treasurer and trustees in the name of the association until a sufficient amount is collected to enable the association to start the work.

Brother Masons, this is a co-operative movement benefitting every individual member of the A. M. F. as well as the Federation itself.

An appeal is made to all members of the craft.

Co-operate in this worthy and much to be desired project. Help to stimulate and encourage the New York members in their efforts so that the Temple can be started in the shortest possible time.

Remember while this is an ideal movement, it is at the same time a paying one. Your shares will more than double themselves in value in a very short time. We assure you it is a good paying proposition.

Shares can be secured by cash or installments, which must be paid within 12 months or 6 per cent interest will be charged on unpaid balance.

All checks and money orders must be made to the order of "The A. M. F. Scottish Rite Masonic Temple Association," and addressed to the Secretary who will also give further information.

Subscribers must pay an initiation fee of 25 cents.

Hoping to be favored by an early reply, we are

Sincerely and fraternally yours,

J. SCHOENBERGER,

Secy. Pro Tem, 538 E. 6th St., New York.

DR. J. H. FRIEDMAN,

President Pro Tem.

THE "HIGHER" DEGREES.

A large percentage of the regular attendants of a lodge, have perhaps taken some of the "higher" degrees, and the fact evidences a meritorious desire to seek more light, as it takes not only study but enthusiasm. The careers of our Masonic thinkers, philosophers, authors, proves this, and to the end these same have remained active workers in Symbolic Masonry.

The so-called "Higher Masonry" is not a rival of Symbolic Masonry in any respect. Those who seek the portals of the latter with a sincere desire to better themselves will attain the end in view doubly qualified to assist in the progress and welfare of the craft.—Masonic Tidings.

IT WORKED BOTH WAYS.

The War Department ruled some time ago that Masons could no longer honor their dead buried in national cemeteries by putting Masonic insignia on their graves. The clerical press was jubilant. Even Washington's monument, composed of many stones given by Masonic grand lodges, was included in the order.

Now the department has refused permission to the Ladies' Auxiliary of the Ancient Order of Hibernians to erect a monument to the "Nun of the Battlefield" in Arlington cemetery. Great Grief! What a blow! And when those censorship bills get to work there may be two sides to them also.—"Light."

THE UNIVERSAL FREEMASON

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EDITORIAL.

Grand Master's Official Visitation.

In another column we have given an account of our official visit to the lodges in the A. M. F. through a section of the territory in which we have lodges. It has been the most strenuous we have yet undertaken, yet withal the most profitable in its effects on the universalizing of Masonry. While we do not consider it wise at present to enter into full details of what we have accomplished in this line, we can with safety assure the brethren that the time is appreciably nearer when the goal for which we started nine years ago will be reached, when all Masonic bodies, regardless of their origin, will be gathered under the universal banner, and Masons will be Masons in fact as well as in name. That while we do not hope that the time has yet come when the lion (to be more correct, the coyote) of localism will lie down with the lamb of universalism, still we believe the time has come when the two forces will be strictly aligned, the teachers and practicers of Universal Ma-

sonry at last united under the banner, the A. M. F. will present a solid front, a chain reaching from one extreme of our country to the other, so strong that the persecution of localism will be futile and of no effect, will be on the one side while on the other will be the apostles of localism, the apostates from the original plan of Masonry. The Mason on the one side, the lodge member on the other. Then will the time come of which our predecessors dreamed and spoke, when a Mason in one country will be a Mason in another, when the Masons' lodge will in truth be in length from the north to the south, in width from the east to the west, not limited by geographical, religious or racial bounds, bringing nearer the day "when man to man, the world o'er, will brothers be for a' that." May the G. A. O. T. U. hasten the day!

Election of Officers.

During the present month the lodge will elect officers for another term, and we again impress on the brethren the necessity of selecting only such brethren as are capable of discharging the duties of such offices in a proper manner. It has been, unfortunately, in the past, the practice to elect a brother to office either because he is a good fellow, and his brothers want him to have the honors of the chairs, or in the belief that a brother must of necessity be advanced from office to another until he reaches the east, often thereby spoiling a good Deputy or Warden to make a poor Master. We desire to impress on the brethren that there is no such thing in Masonry as rotation of office. It is one more of the many unmasonic innovations grafted on Masonry by the American local system. Select the brother to office who is best able to discharge its duties creditably and for the good of the lodge. The only qualification for office is that the brother is a Mark Mason, that he has served as a Warden, to be elected a

W. M., unless he has the certificate granted by the Provincial Grand Preceptor as a "Master in Masonry" or by special dispensation of the Grand or Provincial Grand Master, and that he is able to perform the ritual work of the office without extraneous aid. If there should be more care exercised in one office than another, it should be used in recommending to the Grand Master the brother whom the lodge desires to act as the Grand Master's Deputy in the lodge. The brother recommended to this office must have the installed degree. He ought to be thoroughly conversant with the law and the ritual, that he might correctly expound either, and a diplomat sufficient that his decisions on these points might be rendered so as to give no cause of offense. Without doubt there are such brothers in every lodge. The Grand Master cannot possibly know them, and therefore must depend on the brothers to recommend such a one to him.

Masonic History.

We are constantly in receipt of inquiries from the brethren as to what books they should read to gain a knowledge of Masonic history, and we have replied to such queries to the best of our ability. Many, in fact most, of the standard Masonic histories are stuffed. Even the best of them are burdened with irrelevant matter, the major part taken up with accounts of the ancient mysteries of Isis and Osiris, of Bacchus and Ceres, and other mythological matter of no interest to the student who desires to learn the authentic history of Masonry. Some again which were reasonably authentic in the original European editions have had American versions printed, in which history is distorted and falsified to suit some particular so-called high degree body. To sift over the vast amount of chaff necessary to get the few grains concealed therein is so much time and labor wasted and often has the effect of

discouraging the student. We have therefore concluded, at the urgent request of the brethren, to compile a history of Masonry in tabloid form, giving as much of the grain, and as little of the chaff as possible, discarding fable and conjecture and confining ourselves to what can be proved as authentic and publish it in the "Universal Freemason," part each month until completed.

The Charleston Rite, Miscalled "Scotchish."

We are in receipt of a marked copy of the San Francisco Chronicle for October 15, giving an account of a meeting of the Southern Jurisdiction Council held in that city. The brother sending it asks us to comment on it as some of the San Francisco brethren were anxious to know if the statements, or any of them, contained in the article were true. We have read the article, and as a work of fiction we commend it to lovers of the gentle art of lying. In it are retailed all the old threadbare lies of the rite being perfected in Berlin in 1786, and of Frederick II of Prussia being the head of it, statements proven to be lies, and clumsy ones at that, by every Masonic historian who has touched upon the subject. Every well-read Mason is aware that they are lies, and no one could be imposed on by them unless members of the Southern Jurisdiction and bodies allied with it. And they have been so often exposed that to do so again would be useless. We recommend that our brethren in reading anything emanating from this source to put three-fourths down as pure lies and the other fourth as doubtful.

THANKFUL FOR SMALL FAVORS.

Our readers may remember we took occasion some time ago to comment on an item appearing in "Light," stating that two organizers of the A. M. F. had been arrested in Stockton, Calif., and wondered if as much prominence would

be given to the result of the trial and discharge of our BB. as had been given to their arrest. And we now tender our thanks to Bro. Norwood for giving prominence to the fact that the accusers of the BB. were worsted, and the charge on which they were arrested declared groundless. Bro. Norwood is as fair as it is possible for the editor of a magazine which depends on the patronage of local Rite Masons to be, and with the fate of Bro. Pride of the "Tyler-Keystone" before him we are inclined to be lenient in our judgment. He means well, we are sure, and would do better if he dared. We are pleased that he does believe as so many of his brethren profess not to believe, that the founders of the A. M. F. may have been actuated by something higher than "pure cussedness." He acknowledges further that the complaint made against our two BB. was not of the volition of the complainants, but at the instigation of the locals, and that the case failed because the complainants would only swear to the truth, and not as the locals desired them to do. But while appreciating what Bro. Norwood has done for fair play, we must take issue with him on some remarks he makes, for example he says: "In fairness to Bro. Thomson and to ourselves, it should be stated that the American Masonic Federation is what is technically known as "spurious Masonry" by the regular American rites, which were here long before Bro. Thomson came from Scotland, where he once was a regular Mason and held a life membership in a regular lodge" in the above item, while giving all credit to Bro. Norwood's fairness, we deny the right of anyone to apply the term "spurious" to the Masonry practiced in the lodges in the A. M. F. (The term "clandestine" formerly applied seems to have fallen into disuse.) To be spurious a thing must be a counterfeit copy of some genuine article. We ask of what genuine article is our Masonry

a counterfeit? Not, surely, of that practiced by the local lodges which is so different from that of the world elsewhere as to be in a class by itself, which is hererodox and heretical, without the merit of being united in its heresy, and no two states is the work the same. The A. M. F. is further accused of founding lodges in America where there had been lodges before the founder of the A. M. F. left Scotland. This is, in a way, true and yet is not true. There were bodies here that professed to be Masonic lodges before the A. M. F. but these bodies had apostatised from the original plan of Masonry and the mission of the A. M. F. is that of a reformer, and the reformer must of necessity be later than the which requires reformation. As regard my standing in Scotland, I demitted from there over 20 years ago, deposited the demit with King Solomon lodge of Montpelier, Idaho, from which I again demitted in 1906, and therefore never ceased to be a regular Mason, even judged by Bro. Norwood's standards. Of Bro. Norwood and the thousands who, like him, are good and true Masons, desiring nothing better than to further the true Masonic ideal we indorse his saying: "While their ways may not be our ways, we are yet all members of one family—the human race," and we would further suggest that in talking, or writing of the A. M. F. those who do not agree with us would consider if every argument used against us, every epithet applied to us, is not a counterfeit of what the romish church applies to those who differ from her, and if the spirit of intolerance displayed towards us by those who differ from us does not more resemble romish than Masonic teachings.

AS TO REGULARITY.

On the subject of regularity innumerable speeches have been delivered and pamphlets have been written with the result seemingly that each is more firm

fixed in his previous opinion. We know that we are the only regular Masonic body in the U. S. A. Our opponents do not concede this, and claim that they only are regular. Thus is the issue joined, and the question arises how shall regularity be proven? We say by the standard of legitimacy, as regularity and legitimacy must go hand in hand. All Masonic authorities agree that Masons meet in lodge capacity without a warrant or charter from some source competent to grant such, is a clandestine body. This being conceded, there is not a legitimate local organization in the U. S. A., as all are self-constituted, and the A. M. F. is the only one even professing to hold such authority. We have before issued a challenge and here repeat it. We will put up \$500.00, the same to be covered by any local organization, and we will forfeit the same to any Masonic or other charity if we fail in proving our contention. The other side to forfeit the same amount if we do prove it. We affirming that there is not a Grand Lodge of the local system of Masons in the U. S. A. that is not self-constituted, or which is in possession of a charter from some granting power authorizing them to meet and act as a Grand Lodge, that lacking such authority each and all of them are in the Masonic acceptance of the term "Clandestine."

WHAT CONSTITUTES A MASON.

Delivered by James L. Mack, W. J. W., Robert Bruce Lodge No. 47, on the occasion of the Fourth Annual Jubilee of the lodge, Aug. 30, 1916.

Masonry is not only the oldest order of brotherhood, but it is the highest conception of life and morals.

The best civilization the world has attained in any age falls short of the Masonic conception. Masonry is a beacon amidst the darkness of man's turpitude that points the way upward and inward to all those who, realizing human weak-

ness and mistakes, seek the Light of Truth and Morals.

Any member of this, the oldest and noblest Order in the Universe, who realized his frailty, his clothing of human weakness and selfishness at the moment that he approached the portal of the A. A. S. R. in the A. M. F., and determined then and there to dedicate and devote his life to a new and higher service, became a better man; and as he goes onward in life, always humbling himself to the will of the G. A. O. T. U., he becomes more purified from every baneful and malignant passion and more and more fitted only for the reception of truth and wisdom as well to T. G. O. T. G. A. O. T. U., as for the welfare of his fellow creatures.

King David has so grandly said: "The Creator is on my side, I will not fear, what can man do unto me?" His son, King Solomon, said: "A good man obtaineth favor of the Creator, but a man of wicked devices will be condemned."

Ecclesiastes, the preacher, says: "If a man live many, many years and gather riches and wealth, so that he will want for nothing; and his soul be not filled with good, it were better that he were never born, for his soul is covered with darkness."

It matters not what our station in life may be, if we only strive to do what is right,—and our Creator has told us that we are free moral agents,—that is, we can have our own choice,—we can either do right or wrong, and to be a true Mason you MUST do right, and true Masons at heart are more than ever determined to ride down ignorance and intemperance and corruption in the State and Nation, and infidelity to our Creator. And as has been said:

"Large is the life that flows for others
sake,
Expands its best, its noblest efforts
make.
Devotion rounds the man and makes him

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whole,
And love is the measure of the human
soul.

Let us measure a man by a rule that is
true,
Let us put in the scales, even me, even
you,
Let us balance the good as against all
that is bad,
All the souls we have cheered, all the
hearts we've made sad.

All the wrongs we have done, all the
deeds that were pure,
All the doubts that destroy, all the faith
to endure,
All the hope of a heaven, all the dread of
a hell,
All the heights we have climbed, every
time that we fell.

Let us put in the scales, even me, even
you,
Yet the measure is false and the rule is
not true,
For to God we must look for the rule
that is right,
We must seek for the truth, we must
look for the Light."

And every true Mason should be able
to say from his heart, as the greatest ex-
ample of a perfect life this world has
ever produced hath said: "Neither do I
condemn thee, go, and sin no more."

What Constitutes a Mason? One who
practices morality; one who abides by,
and defends the laws of the country in
which he resides; one who practices fra-
ternity by extending the helping hand
in time of need; one who is willing to
see justice prevail at all times; one who
practices brotherly love; one who is a
friend at all times;—even in adversity;
one who is as fervent as charcoal, to
whom the most obdurate wrongs will yield
and be made right; one who is a seeker
after truth,— as

Truth is truth since God is God,
To doubt would be disloyalty;
To falter would be sin..

And so each and every member of the
human race should strive to find the
Truth as the Creator has taught in na-
ture, by the voice that greets you from
the mountain tops, the valleys, the riv-
ers, the lakes and the ever-rolling ocean;
they should each and every one be able
to find the

"Land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop nor be
dismayed
And none shall ever die."

Solomon said: "Withhold not good
from any man when it is within thy
power of thine hand to do good." The
greatest character we have any record
of went about doing good, and no matter
how humble our surroundings may be,
it is still possible for us to do something
good, even if we only shed a tear in sym-
pathy, a kind word in distress, or grant
forgiveness when offended,—as the Mas-
ter hath said, "Judge not, and ye shall
not be judged; condemn not, and ye
shall not be condemned; forgive, and ye
shall be forgiven." And if we intend to
be true Masons we must be able to for-
give, and let the G. A. O. T. U. do the
judging and condemning. Then at last
our Creator will say: "Well done, thou
good and faithful servant, enter into thy
eternal home."

TUBAL CAIN.

Old Tubal Cain was a man of might.
In the days when the earth was young
By the fierce red light of his furnace
bright,

The strokes of his hammer rung:
And he lifted high his brawny hand
On the iron glowing clear,
Till the sparks rushed out in scorching
showers,

As he fashioned the sword and spear.
And he sang—"Hurrah for my hand!"

work!

Hurrah for the spear and sword!

Hurrah for the hand that shall wield
them well,

For he shall be king and lord!"

To Tubal Cain came many a one,
As he wrought by his roaring fire,
And each one prayed for strong steel
blade,

As the crown of his desire;
And he made them weapons sharp and
strong;

Till they shouted loud for glee;
And they gave him gifts of pearls and
gold,

And spils of the forest free.

And they sang—"Hurrah for Tubal Cain,
Who hath given us strength anew!

Hurrah for the smith, hurrah for the fire,
And hurrah for the metal true!"

But a sudden change came o'er his heart,
Ere the setting of the sun;

And Tubal Cain was filled with pain

For the evil he had done;

He saw that men, with rage and hate,

Made war upon their kind,

That the land was red with the blood
they shed,

In their lust for carnage blind.

And he said, "Alas, that I ever made,

Or that skill of mine should plan,

The spear and the sword for men whose
joy

Is to slay their fellow men!"

And for many a day old Tubal Cain

Sat brooding o'er his woe;

And he forebore to smite the ore,

And his furnace smouldered low.

But rose at last with a cheerful face,

And a bright courageous eye,

And he bared his strong arm for work,

While the quick flames mounted high.

And he sang—"Hurrah for my handi-
work!"

And the red sparks lit the air;

"Not alone for the blade was the bright
steel made,"

And he fashioned the first plowshare.

And men, taught wisdom from the past,
In friendship joined their hands,

And sang—"Hurrah for Tubal Cain!

Our staunch good friend is he:

And for the plowshare and the plow,

To him our praise shall be."

—Exchange.

SCOTCH MASONRY AND ALIENS.

The Grand Lodge of Scotland has just followed England in barring brethren of alien birth from their lodges during the continuance of the war.

Exemptions are permitted, however, upon motion and vote at a called meeting after notice to all members.

In Masonic membership the countries now at war stands as follows: England, 400,000; Germany, 65,744; France, 40,000; Belgium, 1,250; Italy, 21,200; Hungary, 6,997; Serbia, 90.

NEW RULE OF SUCCESSION.

Among the important legislation enacted by the Grand Encampment, Knights Templar, at its triennial conclave in Los Angeles last June, is an amendment providing that the Order of Malta shall hereafter be conferred before the Order of the Temple, and that the rule of succession in conferring the Orders shall be as follows: Order of the Red Cross, Order of Malta, Order of the Temple. This change becomes effective at once.

THE TEST OF UNIVERSAL MASONRY NOW AT HAND

European Freemasonry admits itself bereft of its ideal of Universality. That is, the heads of German, French, English, Hungarian, Servian, Belgian, Turkish, Australian, Canadian, Greek, Italian, Scotch and Irish Masonry so declare.

But the wise men, who are not always grand officers, see a ray of hope. They

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think the temple can be rebuilt in "seven years"—maybe.

From Switzerland has gone forth an appeal to all the grand lodges in the world to help in the undertaking. America is looked to as the most powerful Masonic builder. With our 1,700,000 members in the United States alone we could re-establish Universal Masonry and make true the lie we tell the confiding initiate.

Will American Masonry meet the test? Will we lend our hands, hearts and finances to this supreme effort of the Brotherhood of Man, or will we do as our enemies have scornfully declared we will, crumble into little social clubs that glory in the past, but fear to step into the future?

"We ask to know," as Hashimura Toga says.

Continued

No. 9.

The experienced Mason of the present day (1800), will, at one glance, perceive that the following regulations with but little variation, are still in full force.

Extract from the regulations made in General Assembly, December 27, 1663. Henry Gernyqn, Earl of St. Alban's, Grand Master.

"1. That no person, of what degree soever, be made or accepted a Free Mason unless in a regular Lodge, whereof one to be a Master or a Warden in that limit or division where such Lodge is kept, and another to be a Craftsman in the trade of Free Masonry.

"2. That no person hereafter who shall be accepted a Free Mason, but such as are of able body, honest partentage, good reputation, and an observer of the laws of the land.

"3. That no person hereafter who shall be accepted a Free Mason, shall be ad-

mitted into any Lodge or Assembly, unless he has brought a certificate of the time and place of his acceptation from the Lodge that accepted him, unto the Master of that limit or division, where such Lodge is kept. And the said Master shall enroll the same in a roll of parchment to be kept for that purpose, and shall give an account of all such acceptations at every General Assembly.

"4. That every person who is now a Free Mason shall bring to the Master note of the time of his acceptation, to the end the same may be enrolled in such priority of place as the Brother deserves, and that the whole company and Fellowes may the better know each other.

"5. That for the future, the said Fraternity of Free Masons shall be regulated and governed by one Grand Master, as many Wardens as the said Society shall think fit to appoint at every annual General Assembly.

"6. That no person shall be accepted unless he be twenty-one years old or more."

"Many of the Fraternity's records of this and the preceding reign were lost in the revolution; and not a few were too hastily burnt in our own times by some scrupulous Brothers, from a fear of making discoveries prejudicial to the interests of Masonry."

This statement is from a modern author and may be called an interpolation.

The End.

Scottish Freemasons in Pre-Reformation Times.

The Masons and Squaremen of Ayr were parties to the signing of the famous "St. Clair Charter," and held corporate charters from the Royal Burgh of Ayr. Among the conditions

which they held their charter, granted during the reign of Mary Queen of Scots, they solemnly swore to be loyal to the Queen and obedient to the burgh authorities, to contribute to the upkeep of one of the eight altarages then existing in the parish kirk of Ayr, and to aid in the collection of the balance of such revenue.

Die septimo mensis Aprilis, anno Domini, et cetera (in the seventh day of the month of April, one thousand five hundred and fifty-six, during the pontifical government of Paul (by Divine Providence, Pope fourth), all the persons about written of the craftis forsaidis were oblist and sworne be yr great bodellie aiths of yr ain frie motieu will vncourtit or compellit, the halie evangell reverentlie touchit, to be obliege to or souerane Lady the Queen's Grace, to the Provost Bailies & orsman of the burt of Aire present & to cum, and to the mрман and visitors or the saids craftis, viz.—wrightis, masouns, glassinwritis, cwperis & sklaiteris, in all honest and lesun matteris, and sall maintene, obey, and defend the saids actis befor written, privileges and fredomes of the saids craftis zeirlie and termlic to cum wt the support and help of the saids provost bailies and oersman of the said burt, an sall pay their dewties zierly & termly to the uphald of yr altar callit St. Ninianes after situat within the peroch Kirk of the said burt of Aire, and sall help to inbring all vyris dewties xierlie and termlic aucht to the vphald to the said altar of all weirs and termes to cum ffor the honor of God and halie Kirk, comonweil of the said burt & vyris or soueran Ladies alliges reparand to the said burt lelelie & trowlie, bot fraud or gile."

The ordinary penalty for infraction of these laws was a pitcher of good ale, and a pound of wax candles for St. Ninian's altar.

When the Reformation overturned the popish altars and religion the Brethren were relieved from the former penalties and from the funds thus realized they, in 1597, created a fund "for the suplie of failzet bretheren of craft" and near 100 years later provided funds for the building of a gallery in a new Kirk built in place of the older one which had been desecrated by Cromwell. This gallery, called the "trades loft," is still standing, and the first degree in the Orange high degree system was modeled after the Knight Templar degree. Other degrees were gradually added, all of them modeled after, or given names similar to Masonic degrees. For a time these new degrees were given in the Orange lodge, but ultimately a separate organization was effected for their government called the Royal Black Chapter.

The Orange order, though of Irish origin, soon spread to England and Scotland, and as the lodges increased in numbers in these countries, the desire naturally arose for independent government—a desire soon gratified in the case of England, but refused to the lodges in Scotland, whose members almost without exception were of the laboring class. The lodges in Scotland then took the matter in their own hands and organized the Grand Lodge of the Loyal Orange Association, which was for a number of years refused recognition by the Grand Lodges of Ireland and England.

This repudiation of the Association and its members by Ireland disfellowshipped such members of the former who held the Black degrees from the Irish Grand Chapter, which was then the only source of authority for these degrees. The members in Scotland hereupon followed the example set by the Orange Brethren, organized a high degree body which they styled the Parent Grand Black Encampment of the Uni-

verse, and to give it prestige over the Irish body added to it one more degree which they styled "Knight of Malta," with the exception of the new degree, the series of degrees in both orders was the same.

Thus was born the Parent Grand Black Encampment of the Universe, originating and having its seat in the city of Glasgow, Scotland, from which the Philadelphia organization also calling itself Knights of Malta had its origin.

It may be that some of what I have written may be displeasing to you. If so, I cannot help it. It is the truth and admits easily of verification. I have no personal interest in the matter whatever. I belonged to the Orange Knights of Malta in the early period of its existence and have not one word to say against it. If they choose to style themselves thus, it was a harmless ambition and hurt no one, as they made no pretension of descent from, or connection with, the ancient order of Knights of St. John, and their degree work bore not the slightest trace of resemblance to that of the Knights of St. John of the Hospital, tracing its descent from the original order as represented by Sir James Sandiland of Torphichen in 1560, and now governed by the Grand Encampment of the Temple and Malta in Scotland. On this latter point I can speak with authority, as I am a Past Grand Prior of the Order.

ADVERTISEMENTS.

All matters of business for the "Universal Freemason" must be addressed to T. Perrot, 418 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 418 Vermont Building, Salt Lake City, Utah.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. Adam Kowalski, 33, 3129 Logan Bl. Secretary, St. Simiarski, 32, 3138 Lawndale Ave.

Fidelity Lodge No. 73, Rock Spring Wyo., meets 1st and 3rd Thursday at 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Spring. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, 496.

RIZAL LODGE NO. 86, of San Francisco, Calif. Meets every Sunday at 1 p. m. at Knights of Pythias Hall, 150 Powell street. R. W. M., Bartolome R. Losada; Secretary, M. D. Alba 2954 Lagma street.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m. at Caledonia Hall, 119½ South Spring St. Henry A. George, R. W. M., 420 S. Broadway Ave.; S. Hyams, Secretary, 119 South Spring St.

"Kilmarnock Lodge of Astoria, Oregon meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lorntsen, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ill., meets every second and fourth Tuesday of each month at 8 p. m. at 1223 Milwaukee Ave. R. W. M., J. Willa, 32 deg., 815 N. Winchester Ave. Secretary, S. Sosniak, 2028 Potomac Ave.

Rising Star Lodge No. 84, of Sacramento, Calif., meets every Wednesday at 8 p. m. at 706½ K St., in Hall 8. N. Kadel, R. W. M., 706 K St.; A. S. Hall, Secretary, 504½ K St.

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December, 1916

Number 6

EDICT—OFFICIAL.

It is enacted that while as heretofore sojourning brother who is a member of another Rite shall be accorded the right of visit in our lodges on passing the usual tests. And that has ever been our custom. These tests shall be liberally construed, ever bearing in mind that the motive of the test is to admit the brother who can satisfy the examining committee that he is a Mason, not by the use of local catches or far-fetched technicalities to bar the visitor. For the future no member of the Local system shall be permitted to remain in the lodge while the work of any of the degrees is being put on.

EXPULSION.

Frank Motter, recently a member of Robert Bruce Lodge of Portland, Ore., has been expelled for un-Masonic conduct.

COMMUNICATION.

Dear Brethren of the A. M. F.:

Any one who will be kept well informed as to the facts of Masonic life in various countries, I would recommend them to apply to the following address: E. Quartier-La-Tente 33. (Gene. repres. Int. M. Affairs.) Neuchatel, Rue des Arts 26, Suisse.

Subscriptions are for the journal or bulletin, 75c per annum, which appears regularly 4 times a year, in English, French and German languages. Further we publish annually a calendar which contains a register of all the D, which is willing to pay another 75c per an-

num. So then for the amount of \$1.50 every D is able to obtain the journal and the calendar, which are devoted to the interests of Masonry.

And I assure all the BB. that it will give satisfaction to anyone who wishes to obtain this valuable offer.

I am also willing to send a copy to any brother who is interested in this subject.

I beg to remain, with fraternal greetings,

Yours truly,

CHARLES TOROK,

Dep. of the Haladas D of N. Y.
226 E. 96th St., New York City.



MASONRY IN PORTUGAL.

The illustrious brother whose portrait

heads this sketch, Dr. S. Magalhães Lima, is the present Grand Master of Masons in Portugal, a country where Masonry is not simply the social and convivial club to which it has degenerated in many instances in this country, but is a living force, a powerful factor in the educational regeneration of the republic so long under the heel of Roman intolerance.

Dr. Lima is not only prominent as a Mason, he is also as a lawyer, literateur and statesman, having taken a prominent part in the revolution which drove Emanuel from the throne of Portugal and established the republic in its place.

Masonry was introduced into Portugal shortly after the period known as the "Revival." There were lodges there at any rate as early as 1725. As in the other Latin countries where the Church of Rome held power, Masonry there was subjected to great persecution. The lodges were dissolved and forbidden to reassemble. The members were threatened with the severest penalties, as confiscation of property, sentenced to the galleys and even death, and not a few of the Portuguese BB. suffered the penalty rather than prove traitor to their Masonic vows.

According to the latest Bulletin received there are now forty lodges in Portugal and seventeen in the colonies and one in the U. S. A. A cumulation of Rites is allowed in the lodges, some working in the Modern French Rite, some in the Scottish Rite. There are lodges of the Adoptive Rite which is the same as that worked by us, and there are besides numerous Triangles and Clubs. With the history of Masonry in Portugal we will have occasion to deal at greater length later.

The United Grand Orient Lusitana (the official title of the Grand Lodge of Portugal) exchanges with but four Grand

Lodges in North America. These are Canada, Arkansas (Locals) and Washington and New York in the American Masonic Federation.

WHY DO MASONS WEAR APRONS?

To the materialistic brother who is in the habit of calling a spade a spade, and wears his clothing from hat to shoes for the obvious purpose of warmth and comfort, the question appears so simple as to border on childishness, but we have among us some BB. to whom that which is obvious and apparent, commends itself least, an example of this we recently saw in a contemporary where a brother treats at great length on aprons, from the historic fig leaf of our first parents, the Phœnic worship of India, the mysteries of ancient Egypt, to the breach-clout of the aboriginal African, all in a labored effort to show why the Mason wears the apron, and yet our operative predecessors wore it for the simple purpose of protecting their clothing from the dirt and grime of daily toil, and when tucked up for the added purpose of forming a receptacle for their tools. Of the same school is the BB. who waste reams of paper and hours of study to figure out the meaning of "Cable-tow," a word which, like Cowan, Fellow-Craft, and many others is of Scottish origin, introduced into England by the Scottish Mason, Dr. Anderson, framer of the English constitution, and if our learned BB. instead of digging in Sanscrit, Hebrew or Egyptian roots for its meaning, had gone amongst the people who use the word today in the same sense as Anderson heard it, they would have found that a cable-tow, or tow cable, for the words are interchangeable, simply meant a rope of hemp (scotice "tow"). Probably the reason these learned BB. reject the true meaning of the word is because it is the obvious one, and the obvious is the last to appeal to that class.



The illustrious brother Edward Polion-Edsen, whose portrait we also give, is the Grand Lodge of Portugal.

near the Provincial Grand Lodge of Washington in the A. M. F. Bro. Edsen, besides being Provincial Grand Master

for the State of Washington, is also Provincial Grand Commander of the Councils and Consistories in the State, and is also Regional Grand Master of the Chivalric Orders of the Temple and Malta for the U. S. A.

Bro. Edsen is known and respected through the northwestern states as one of the leading lawyers, also as one of the leading fraternalists of the west. Among other offices held by him in other orders, he is Supreme Arch of the U. A. O. D. for North America; Major General in the Canton of the I. O. O. F.; Past Grand Worthy President and First Judge Advocate of the F. O. E., and also holds high office in numerous other fraternal organizations.

EDITORIAL.

THE RIGHT OF VISIT.

We have had occasion several times to comment on the right of visit as one of the Landmarks of Masonry, and one inalienable in a Mason; and the lodges in the A. M. F. have consistently acted up to that principle, have received, and made welcome as visitors members of other rites of Masonry, asking only that the visitor produce proof of membership, and pass the usual tests in the esoteric work. Circumstances have arisen which will compel this privilege to be curtailed even at the risk of being accused of going back on our own principles, the step is one we are loth to take and are only compelled thereto by the knowledge that our very adherence to the fundamental principles and landmarks of universal Masonry, are used by the enemies of the universal system as an argument against us.

The local Masons, pursuing their usual tactics of slander and misrepresentation,

have argued—when speaking to some of our younger and less experienced brethren—that as the local was permitted us to enter the Universal lodge, so the Universal Mason was not allowed by the locals to visit their lodge. The Universal Mason must of necessity be wrong. The mental machinery of those who would agree that to do right is wrong, and to do wrong is right, must be grievously askew, and would be incomprehensible coming from any other source than from a local Mason to whom intelligible argument would be a great strain.

Consistency is a jewel it is true, but we are warned in the BOOK not to throw jewels before swine, as we might do, as perhaps we have been doing, in admitting the local Mason to the esoteric teaching of our lodges. For our Brother who visits the local lodge, gains them nothing in the way of knowledge, at most it can only satisfy a feeling of curiosity, while on the other hand the local Mason, in visiting the universal lodge, acquires knowledge of true, ancient Masonry, impossible for him otherwise to acquire. Many of our Brethren have therefore considered it Quixotic on our part to be continually giving where nothing was received, an edict has therefore been issued to the lodges that in the future no visitor from a non-universal system shall be permitted to be present in our lodges where degrees are being worked, or instruction given.

To some this may seem but a temporary measure, and that we are still conceding undeserved privileges, but we argue thus: While the Landmarks compel the right of visit to the sejourning brother, there is nothing that compels a lodge to give esoteric instruction to a visitor, that that visitor cannot produce in his own lodge.

A GENERAL GRAND LODGE FOR THE U. S. A.

The spirit of universality is abroad, and has even penetrated the density that surrounds local Masonry, and in several of our local contemporaries there are articles advocating the establishing of a general Grand Lodge for the U. S. A. We have all heard the saying that imitation is the truest kind of flattery, and it may be that we should feel flattered that the locals are adopting so many planks from our platform. We have a supreme lodge for the U. S. A. and have had it for nine years, and it has now lodges or grand lodges in nearly every state in the Union, besides its lodges in foreign lands. Its success has proven our contention that centralization, rather than devolution is best calculated to advance the Masonic ideal, and we are willing that our brethren (step-brethren would perhaps be the better term) of the local system should profit by the experience we have gained, and the lessons we have taught.

TIME THE AVENGER. SCOTLAND AND THE LOCALS.

Four years ago, the Grand Lodge and Grand Royal Arch Chapter of Scotland as the facile tools of the American Local Masons in their campaign against the American Masonic Federation in its fight for universal Freemasonry, went through the farce of expelling the Grand Master Mason in the Supreme Lodge in the A. M. F., Bro. M. Mc. Thomson, who had severed his connection with them in regular form by demit twenty years before, and in the interim between his demission and the farcial expulsion had been a member and officer in a lodge under the Grand Lodge of Idaho (locals) and an officer in the Grand Lodge of that state. The newest tyro in Masonic jurisprudence

knows that the very fact of granting a demit to a member, is a resignation by the body granting it, over the brother demitting. As Bro. Thomson since his demission from the Grand Lodge of Scotland, had become an American citizen, had become a member of an American lodge, acquired property, and permanently settled in the U. S. A. These Scottish bodies could not have expected that any act of theirs could possibly subject Bro. Thomson to Masonic disabilities of any kind. Therefore there must have been some ulterior motive, and this motive was to put into the hands of the locals a weapon that they might by misstatement and perversion of facts, use against the A. M. F.

Time, which avenges all things, has punished these bodies for their un-Masonic acts, and that in the tenderest possible spot, as the alleged grounds for their persecution of Bro. Thomson, viz., that he had assisted in organizing lodges and chapters in America, contrary to the laws of American Masonry, has become a boomerang against themselves as now the General Grand Chapter of the U. S. A. has withdrawn recognition from the Grand Royal Arch Chapter of Scotland, as seen from the following clipping from "Light:"

October 27, 1916.

Eduard Quartier-La-Tente, 33, General Representative of the International Bureau for Masonic Affairs, Beaux Arts 26, Neuchatel, Switzerland:

Sir and Very Dear Bro.—I am in receipt of copies of a circular letter dated August, 1916, sent by you to several of our BB. and by them sent to me with the request for information on the subject of the International Bureau for Masonic Affairs to which the circular letter is devoted.

I have decided in view of the importance of the subject to write you personally as well as publish in the Universal Freemason my reply to the queries addressed me.

On the necessity of some central bureau which would serve as a medium for exchange of ideas between the world's Masons of every group, rite or system, drawing them closer together in the bonds of brotherly union, there can be but one opinion, and that one in favor of the plan. The issuing of an annual or calendar listing all such bodies with their locations, and the names and addresses of their Grand Secretaries, would be of almost equal value, the question is, have we such an organization at present existing? If we have, it deserves the hearty support of all Masons individually or collectively. If we have not, then every true Mason should exert himself in bringing such an organization into being.

The International Mureau, so-called, of which you, dear brother, are the able head, makes some profession of supplying this want, but does it do so? I say that it does not, and that so long as it is conducted on the present lines, as a bringer of unity between the several groups, and a harbinger of the gospel of universal brotherhood, it will be a failure, and I will give my reasons for arriving at this conclusion.

First—To be successful, such an organization must be masonically catholic with a platform absolutely impersonal, impartial and non-sectarian, leaving the divisions in which Masonry may be divided in the several countries as they are found, their respective regularity or irregularity left severely alone as a matter for domestic arrangement, in no way interfering unless it be by throwing oil on the troubled waters and peace might result.

Your bureau, on the contrary, arrogates

to itself the power to decide what is regular and what is irregular, and that in the countries where the Grand Lodge of which you are a Past Grand Master is not recognized as a regular Masonic power, and its members are classed clandestine and refused admission to lodges, e. g., in the local Grand Lodge of the U. S. A. Your Grand Lodge is recognized but by three, your members are denied Masonic recognition in others, and the only home they can find is in the lodges in the American Masonic Federation, yet you class the A. M. F. as unrecognized. Is this a penalty for recognizing the Mason from Switzerland? Again, in your "Annual," or Calendar you give certain Masonic groups while ignoring others, or if not ignoring them you class them as unrecognized, or irregular. To quote a few glaring examples of this: In Spain there are three Grand Bodies, you give one. In Cuba two, you give one. In Italy there are four, you give two. In Egypt two, you give one. In Scotland two, you give one. In France four, you give two. In most of the South American Republics there are two or more, you invariably mention one or if more you class the others as irregular, or unrecognized. Is it pertinent to ask you the question, who is to be the judge of the regularity, or irregularity of these bodies? Is it you and your bureau who are strangers and foreigners, in the nature of things unable to understand the differences that exist, or to determine the right of the controversy, hinging on nine cases out of ten on local conditions, or is it the B.B. of these countries who are conversant with all the details and therefore best able to judge? We are for the latter.

Now, Bro. La-Tente, I believe that I honestly desire to do what your bureau is ostensibly organized to do, but

have unwittingly taken the wrong way to accomplish it. Let me suggest to you what in my opinion would be the proper way, which would be to forget that you belong to some particular group, forget the traditions and teachings of that groupe, thing if you can, that others who differ from you in opinion may be as earnest as you are in their love for Masonry, and as desirous of seeing the craft united as you can possibly be, bear with their peculiar ideas and foibles as they will without doubt be willing to bear with yours, keep your own opinions, BUT, allow others to keep theirs without stigmatising them as irregular, remembering that regularity is but a comparative term, as our illustrious Bro. Burns puts it, "when self the wavering balance holds, its' seldom well adjusted." Further, let the "Bulletin" be a forum in which instead of voicing only partisan views, ALL bodies that claim to be Masonic could voice their ideas of what would be best for the general good. Our ancient Grand Master has said, "in the multitude of counsellors there is safety." In future issues of your Annual give the names of ALL the bodies claiming to be Masonic in every country, without giving your verdict of their regularity, which at the best, would be but your own opinion. This it would be what it professes to be, but, what it now is not, is a Masonic calendar in very deed, and the BB. will know how many Masonic groups there are in each country, and how many YOU acknowledge to be there.

I do not think, dear brother, that in saying what I have, that I am in any way indebted to you, or your work. Rather that I am a true friend to both, acknowledging the good you have done, as well

as what you intend to do, merely showing how the goal you desire to reach can be best gained.

With fraternal regards,

M. McB. THOMSON,

President General of the American Masonic Federation, and Grand Master in the Supreme Lodge thereof.

BLESSED BE THE PEACEMAKER.

It is with pleasure that we learn from our Canadian exchanges that the trouble which has divided the Royal Arch Masons of Alberta from their companions in the other parts of the Dominion has at last been arjusted agreeably to all concerned. This is as it should be. Peace and harmony is the strength and support of all institutions, especially this of ours. It may be remembered that the trouble arose over the Chapter in Alberta arbitrarily severing themselves from the Grand Chapter of Canada, and setting up a grand chapter of their own. To the companions in Alberta erecting a grand chapter for the Province, it seems the Grand Chapter of Canada did not so much object as to irregularity of its erection, permission having been neither asked for or received from the power that granted the subordinate charters, the Alberta BB. were no doubt acquainted with the irregularity attending the creation of all the so-called Grand Lodges (locals) in the U. S. A. and that by following their example they could be no more irregular than they. The Grand Chapter, however, held that two wrongs could not make a right, and refused them recognition until permission should be asked in proper form. This having been done, harmony is restored and all is well.

Query: Is it too late for the locals to remedy their irregularity?

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EDITORIAL.

TABLOID SKETCH OF MASONIC HISTORY.

We are actuated principally in compiling this sketch to satisfy the desire, so often expressed by our brethren, for a history of Masonry so arranged as would save them wasting time and energy wading through endless dissertations on subjects foreign to the matter professedly treated on. In even the best Masonic histories at least two-thirds of the space is taken up with such dissertations, and the reader is treated with disquisitions, possibly learned, but certainly lengthy, on the priestly organizations of ancient Egypt, of Greece, of Rome, of Scandinavia and of Britain, with accounts (more or less imaginary, generally more than less) of the mysteries of Isis and Osiris, of Bacchus and Ceres, of Thor and Woden and the Druidical customs of ancient Gaul and Britain before the author even attempts to treat on the subject of

which his book is supposed to be a history.

To the student of pagan mythology it might be of interest, but to the young Mason, anxiously seeking more light, and ambitious to acquaint himself with the history of the great order of which he has become a member, wading through this mass of extraneous matter is at least discouraging, often inducing him to give up the effort in despair.

Regarding, therefore, all fanciful connections between the mythological relations of antiquity as puerile and foolish and coming to comparatively modern times we are told to seek as a prototype of Masonry, the Collegia Fabrorum (workmen's societies) of the Romans; the Stein-metzen of Germany; and the trade guilds of the ninth and succeeding centuries. In examining the claims advanced by the supporters of these several theories, while we admit that there were such colleges and associations of artisans as the three former, and that they were bound together by common interests for mutual protection, we affirm that there has never been any evidence produced to show even the remotest connection between them and Freemasonry. And the added fact so well known, that Freemasonry was introduced from Great Britain during the 17th and 18th centuries into France and Germany, where there still remained in existence organizations of the Companionage and Stein-metzen without any attempt at mutual affiliation or recognition, is sufficient to disprove any similarity between them.

With the Trade Guilds, however, the case is somewhat different. As all must admit, the spirit of association has been a prominent trait with men from the earliest times, that men have been at all ages induced by a community of interests to band themselves together for

common purpose whether religious, social or political, we know, and that the trade guilds were of this class we also know, and that they had forms of initiation and had means of indentifying each other with all the guilds, and certain with some of them as with the Masons, Squaremen and Hammermen of all whom we will have cause to treat later.

On the subject of Guilds generally the *Encyclopedia Britannica* has the following to say: "These guilds were usually voluntary associations of those united by common interests for the furtherance of which they met periodically, contributed funds and helped their fellows politically, socially and financially." The meaning of the word Guild is vastly given, the most probable is that deriving it from the old Anglo-Saxon *Gild* or *Geld*, meaning a set payment or contribution, as all the members were contributors to the common fund. In this class were the *Collegia Fabrorum*, the guilds or societies of workmen under the Roman Republic, but crippled under the Empire. The Greeks also had similar societies called *Eranoi* or *Thiasoi*, whose members paid into a common fund and rendered assistance to indigent members, provided for the burial of deceased members and held periodical feasts. The enhancement of the feudal barons compelled the trade guilds to band closer for mutual protection so that in corporate guilds it was only the members of the older guilds who were burgesses, who held the franchise and were entitled to a voice in the affairs of the community. In the time prior to the Reformation the trade guilds were so oppressed on the continent of Europe that they became extinct and were only known in the British Isles where a greater amount of freedom was preserved. Even there the trade guilds suffered some perse-

cution in England during the reign of the sixth Henry laws were passed against combinations, congregations and chapters of workmen. In Scotland in 1493 the masons and wrights (carpenters) were denounced as oppressors of the lieges, because they claimed to have full pay for holidays as same as work days, in the words of the statute, "thet sall have free alsweil for the halie day as for the wark day," and that "quhair ony beginnis ane manis warke ane uther sall not end it," and in 1540 a law was passed making it lawful for masters to employ unfreemen, that is those who were not enrolled as members of the guild, later, however, Queen Mary restored the ancient rights and privileges to the guilds.

The word "Lodge" occurs for the first time in a "statute anent the government of the master mason of the college Kirk of St. Giles" 1491, which is to be found in the Burgh records of Edinburgh."

With these introductory remarks we will leave the field both of fable, conjecture and inference for the surer foundation of written records, and endeavor to winnow the grain of fact, from the chaff of fiction. We have shown that Trade associations existed on the continent of Europe and in Britain, that they ceased to exist on the continent owing to the tyranny of feudal despotism which stifled that freedom without which Masonry could find no vent, and that as freedom banished from continental Europe, found lasting refuge in the island kingdoms of Britain, from thence to again emerge on its mission of illuminating the world, the principles of masonry, its teachings and its lodges found refuge, in due time to emerge, spreading its message of universal peace and fellowship to the nations of the world, and we have no hesitation in saying that all bodies of Freemasons

by whatever name known, or where existing, have come directly, or indirectly, legitimately or illegitimately, from thence. It is proper, therefore, that this sketch should start with the Masonry of Great Britain, and as authorities we will quote from Hugham, Gould and Yarker of England, D. Murray Lyon of Scotland, and Cheetwood Crawley of Ireland, adding thereto whatever items of interest may have come to our notice not mentioned in these authorities.

In starting with the history of Masonry in England, it is not because it is more ancient, or worthy of notice than the Masonry of the sister kingdoms of Ireland or Scotland, which it is not, as we will show later, but from the fact that the first Grand Lodge according to modern arrangement was there formed, and that in consequence an undeserved importance has come to be attached to English Masonry by those unacquainted with its true history.

In England (as elsewhere) there is a legendary as well as an actual and authentic history of Masonry, the legendary, based on the old charges claims for English Masonry an antiquity running back to the introduction of Christianity into England, and gives a list of Grand Masters beginning with Saint Alban A. D. 287 and ending (before the historical era) with Sir Christopher Wren in 1698. Needless to say the list is apocryphal, and deserves notice only as an example of the pious frauds perpetrated by over-zealous brethren in the 18th century in an endeavor to enhance the reputation of Masonry by adding to its antiquity.

That Masonry existed in England at an early date there is every reason to believe. It is unfortunate, however, that owing to the lack of any kind of recognised government there were no lodges held, that is as we know lodges now, or

as they were known in Scotland. It seems that wherever the requisite number of brethren met and had business to do, they formed a lodge and admitted new members, no authority for doing being asked or received. This haphazard way of doing is without doubt the reason why there is not in England the wealth of old lodge records connecting the early with the later periods of the Craft that exist in the sister kingdoms, and we have to depend on the writings of private persons for light on Masonic affairs. An instance of this is the much quoted diary of the antiquarian Elias Ashmole, where he speaks of his own entry into the order which is at the same time the first record of the making of a Mason in England. The entry is as follows:

1646—Oct. 16th, 4:30 p. m. I was made a Free Mason at Warrington, Lancashire, with Coll. Henry Mainwaring, of Karmincham in Cheshire."

Quoting further from Ashmole's diary regarding Masonry:

March, 1682—10th. About 5 p. m. recd. a summons to appr. at a lodge to be held the next day, at Mason's Hall, London.

11—Accordingly I went, & about Noon were admitted into the Fellowship of Free Masons.

Sr. William Wilson Knight, Capt. R. Brothwick, Mr. Will. Woodman, Mr. W. Grey, Mr. Samuel Taylour & Mr. William Wise.

I was the Senior Fellow among the (it being 35 yeares since I was admitted). There were present besides myself 6 Fellowes after named.

Mr. Theo. Wise, Mr. of the Masonic Company this present yeare, Mr. Thomas Shorthose, Mr. Thomas Shadbolt, Mr. Walter Esqr., Mr. Nich. Young, Mr. John Thompson, and Mr. Will. Stanton.

Wee all dyned at the halfe Moone

Tavern in Cheapside, at a Noble Dinner prepared at the charge of the New-accepted Masons." Bro. Gould in his "Concise History," page 245, says: "With the exception of Sir William Wilson, Captain Richard Brothwick, and Elias Ashmole, all those whose names are recorded in the diary as having been present at the lodge, were members of the Masons Company." The same author remarks that though it is thus shown that a speculative lodge existed within the Masons Company of London at this date it was short lived, that after 1700 the connection ended.

From contemporaneous writings of non-Masons we learn of Freemasonry elsewhere in England. In 1686 one Dr. Robert Plot published "The Natural History of Staffordshire" wherein is found the following: "To these add the customs relating to the County, whereof they have one, of admitting Men into the Society of Free-masons, that in the Moorelands of this County seems to be of greater request, than anywhere else, though I find the Custom spread more or less all over the nation; for here I found persons of the most eminent quality, that did not disdain to be of this Fellowship. Nor indeed need they, were it of that Antiquity and Honor, that is pretended in a large Parchment volum that they have amongst them, containing the History and Rules of the Craft of Masonry.

"Into which society when any are admitted, they call a meeting (or Lodg as they term it in some places), which must consist at least of 5 or 6 of the Ancients of the Order, when the Candidates present with gloves, and so likewise to their wives, and entertain with a collation according to the custom of the place: This ended, they proceed to the admission of them, which chiefly consists of the com-

munication of certain secret signes, whereby they are known to each other all over the Nation, by which means they have maintenance wherever they can show any of these signes of a Fellow of the Society, whom they otherwise call an Accepted Mason, he is obliged presently to come to him from what compant or place soever he be in, nay, tho' from the top of a Steeple (what hazard or inconvenience soever he run) to know his pleasure and assist him, viz: if he want work he is bound to find him some; or if he cannot doe that, to give him money, or otherwise support him till work can be had, which is one of their Articles."

This from a non-Mason of the period shows the existence of Masonry, though of an unregulated character.

Bro. Gould (page 253) quotes from two of Steels' essays in the "Tatler," the first of which appeared June 9, 1709, and the second May 2nd, 1710, in which allusions are made to people who "have their signs and Tokens like Free-masons," and who "had some secret intimations of each other, like the Free-Masons." All showing that Free-masons were fairly well known in parts of England prior to the era of Grand Lodges, though not as organized bodies.

Of lodges as we know the term now there is little mention in England before the 18th century. Bro. Gould after speaking of the superior antiquity of Scottish lodge records, says (pages 239-10): "In the south of Britain, however, it is not until much later that any distinct proof of the existence of what I shall venture to characterise as actual or living Free-masonry is afforded us, and this we meet with in connection with the "Company of Freemasons" (now the Masons Company) of London, in the early

part of the 17th century.

Most of the records of the company are missing, but from an old book of accounts which has been preserved, it is made clear that previously to 1620, and inferentially from a remote past, certain brethren who were members of the company, in conjunction, it is supposed, with others who were not, met in lodge at Masons Hall, London, and were known to the Company as Accepted Masons. Seven persons were received into the "Accepcon" (i. e. the Acception") or Lodge in 1620-21, all of whom were already members of the Company, which is sufficient to prove that the two bodies were distinct associations, though of this there is a still more conspicuous illustration in the case of Nicholas Stone, the King's Master Mason, who, though master of the Company in 1633, and again in 1634, was not enrolled among the "Accepted Masons" of the Lodge until 1639."

These extracts are interesting as showing that in England, one could be a member, and even Master of the Company of operative Masons, and yet not be a member of the lodge, a condition impossible in Scotland, where the Company and the Lodge were one.

Lodges were known to have existed at Alnwick and York early in the 18th century, the former as having framed a code of laws in 1701 (but with no preserved minutes) the later we are assured was in a flourishing condition in 1705, but it has no earlier minutes than 1712 to show.

This brings us down to the period of Grand Lodges, and again we will quote from Bro. Gould (pages 360 and following): "The only official account we possess of the foundation of the Grand Lodge of England, and the first six years of its history, is contained in the second

edition of Dr. Anderson's Constitution published in 1738: 'After the Rebellion was over A. D. 1716, the few lodges in London... thought fit to cement under Grand Master as the centre of Union and Harmony, viz, the lodges that met.

1. At the Goose and Gridiron Ale-house in St. Pauls Church-yard.

2. At the Crown Ale House in Peckers-lane, near Drury-lane.

3. At the Apple-Tere Tavern in Charter-Street, Covent Garden.

4. At the Rummer and Grapes Tavern in Channel row, Westminster.

They and some old brothers met at the said Apple tree and having put in to chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a Grand Lodge protempore, due form, and forthwith revived the Quarterly Communications of the Officers of Lodges (called the Grand Lodge) resolved to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among themselves, till they should have a Noble Brother at the head.

Accordingly on St. John Baptist days, the 3rd Year of King George I, A. D. 1717 the Assembly and Feast of the Free and Accepted Masons was held at the former said Goose and Gridiron Ale-house.

Before dinner the oldest Master Mason (now the Master of a Lodge) in the chair proposed a list of proper Candidates: and the Brethren by a Majority of Hands elected.

Mr. Anthony Sayer, Gentleman, Grand Master of Masons, Mr. Jacob Lamball, Carpenter, Capt. Joseph Elliott, Grand Wardens, who being forthwith invested with the Badges of office and Power to the said oldest Master, and Installed was duly congratulated by the Assembly who pay'd him the Homage."

Though Bro. Anderson talks here of a "revival" but really it was the organization of a new body, using, it is true, material already existing as a foundation on which to work. That the lodges and Brethren who formed this Grand Lodge had a perfect right to do so cannot be denied, they in themselves possessed the right as Lodges to meet when and where they pleased, owning no superior power, and to do what business they pleased; and as we have shown before, the brethren when a necessary number convened, could form themselves into such a lodge, when and where they pleased. That this loose system carried within itself the seeds of disintegration and decay seems to have been recognized by the new Grand Lodge, and without doubt it was the idea of its founders in creating a centralizing authority to remedy this condition. By uniting in forming a superior and governing authority, the lodges and brethren resigned in its favor the all-independent rights and privileges they had heretofore possessed, and that this was generally understood was shown by the fact that among the early laws passed it was enacted: "The privilege of assembling as Masons, which has hitherto been unlimited, shall be vested in certain lodges of Masons, convened in certain places; and every lodge hereafter convened shall be authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and without such warrant, no lodge shall hereafter be deemed regular or constitutional."

At this time, and for some time subsequent, there existed lodges which worked according to the ancient way, these, how-

ever gradually died, or give in their adhesion to the new Grand Lodge, so that few years had passed until with few exceptions there were no lodges in England which were not chartered by the Grand Lodge, and the precedent thus set has been followed by all Grand Lodges since established.

The Grand Lodge of 1717 though first in the field, was not long left in undisputed possession, to quote from Hughans' "Origin of the English Rite of Freemasonry" (page 18):

"The activity of the new Grand Lodge evidently produced a like spirit in the members of the old lodge, which had been quietly working in the neighborhood of York for many years before Grand Lodges were known, and the result was, that the formation of another organization (having its seat at York) was proceeded by a procession to the Merchants Hall on December 27th, 1725, after which the 'Grand Lodge of all England' was inaugurated, with Charles Bathurst, Esq., as Grand Master.

"This Grand Lodge consisted for nearly half a century, apparently of one lodge only, (dormant part of the time) after which period warrants were issued to various parts of the north of England, and one to the Metropolis. It eventually collapsed in 1790, and left no representative of any kind to continue its ritual or organization. The York Grand Lodge never Chartered any lodges out of England, neither did any of its subordinates ever do so; hence the custom which so long prevailed in America of styling certain lodge "Ancient York Masons" is wholly unjustifiable."

The Grand Lodge at York granted a charter dated 29th March, 1779, to members of Antiquity Lodge who, led by Bro. William Preston, who in his time

was a leading spirit in the Craft, succeeded from the London Grand Lodge and as "The Grand Lodge of all England south of the River Trent" had a short existence, it warranted only two daughter lodges and returned to the bosom of the Grand Lodge after ten years independence.

In the latter part of the 18th century another Grand Lodge was established by Scottish Masons, presumably discontented with English innovations. It had but a short existence and was over-looked by writers of Masonic history. Its records were finally unearthed and published by Bro. H. Sadler.

The principal rival of the premier Grand Lodge, in fact its only serious rival, was started in 1751 under the denomination of the "Grand Lodge of England according to the Old Constitutions," subsequently and better known by the title "Ancients." Writers have differed greatly in their accounts of the causes that led to the organization of this body, and of those who were its first members. The claim has been made that they were secessionists from the older Grand Lodge. It is now, however, allowed that they never owed allegiance to it, but were Irish and Scots Masons who claimed that the old Grand Lodge had introduced serious innovations into Masonry, to the extent even of altering the modes of recognition, and it was in consequence of this that these brethren organized a Grand Lodge that would practice pure, ancient Masonry.

Some writers deny that the older Grand Lodge ever did this, but those who say so have never given much thought to the subject, and certainly never visited any of the lodges on the continent of Europe whose Grand Lodges had been chartered by the premier Grand Lodge

of London. If they had they would find that the words of the E.A. and F.D.G.M. are transposed, and a new word given entirely to the M.M. Therefore we consider ourselves perfectly justified in believing the contention of the "Ancients," a belief in which we are more confirmed by the fact that spurious ritual had been printed about that time and that it was in consequence of which the action explained of was taken.

Scotland No Longer Our Brother.

The Grand Chapter of Kentucky, following the lead of other grand chapters and the General Grand Chapter, cut Masonic relations with the Grand Chapter of Scotland because it has a chapter in the Philippines which America claims jurisdiction over, and which Scotland will not give up. This bit of foolish legislation comes directly home to Kentucky by reason of a brother exalted in a Scottish chapter in Lima, Peru, petitioning for affiliation in Lexington Chapter No. 1, one of whose members is Prof. St. C. McKenzie, formerly of Scotland, and made Royal Arch Mason there. The petition had to be refused owing to the present difficulty. No wonder Pennsylvania Grand Chapter refuses to become a member of the General Grand Chapter.

And as showing that the Grand Lodge of Scotland is in no better savor with the Grand Chapter, we quote from a recent copy of the proceedings of the Grand Lodge of Louisiana:

"Under Panama we are reminded that the Grand Lodge of Scotland has granted two charters in that state, one white the other for a negro lodge. The Master of the white lodge asserts positively that no member of the negro lodge is permitted to visit them. Thus we have two lodges on the same register whose members do not fraternize. What a pity

do not have a Monroe doctrine in
 masonry. The Grand Lodge of Scotland
 shows an utter disregard of the Ma-
 sonic laws and customs of the western
 world as well as an absence of wisdom
 in their reckless granting of charters
 and conferring of degrees on rejected
 candidates from the States. We look for
 the day, and its approach seems to be
 near, when the Grand Lodges of
 the States will have to withdraw all rec-
 ognition of Masons made under Scotch
 charters."

It is said that though the mills of the
 gods grind slowly, they grind exceeding
 fine. The locals have used their Scottish
 tools as far as they need them; having
 no more use for them, they are served as
 such tools are usually served, despised
 by those who profited by their acts and
 scorned by all honorable men.

THE SUPPORTS OF A LODGE.

A Lodge is supported by three great
 pillars, denominated Wisdom, Strength
 and Beauty; because there should be
 wisdom to contrive, strength to support,
 and beauty to adorn all great and import-
 ant undertakings. They are represented
 by the three principle officers of the
 Lodge; the pillar of Wisdom, by the
 W. M. in the East, who is presumed to
 have wisdom to open and govern the
 Lodge; the pillar of Strength, by the
 Senior Warden in the West, whose duty
 is to assist the W. M. in the discharge
 of his arduous labors; and the pillar of
 Beauty by the Junior Warden in the
 South, whose duty it is to call the Craft
 from labor to refreshment, superintend
 them during the hours thereof, carefully
 to observe that the means of refresh-
 ment are not perverted to intemperance
 or excess, and see that they return to

their labor in due season.—Thornburg
 Monitor.

The obligation does not make a man
 a Mason; it is obeying of it.

WHAT CAME YOU HERE TO DO?

"What came you here to do?"

"To learn my passions to subdue,
 And thus become an honest man,
 Reflecting God's own perfect plan.

"To learn the law of brotherly love,
 As taught by the Grand Master above;
 To live an honest upright life,
 To avoid all contentious strife.

"To shield the orphan from the storm,
 To protect the widow from all harm,
 To share a brother's heavy load,
 To smooth his rough and ragged road.

"To go on foot, no matter where,
 On bended knee to offer prayer,
 And in my breaths to ever keep
 A brother's secret secure and deep.

"With strong hand behind his back
 To keep him steady on the track,
 And tenderly whisper in his ear
 Words of counsel and good cheer.

"To be a master and rule the self,
 To stand for right and not for pelf,
 To be a Mason kind and true;
 That is what I came here to do."

—New Zealand Craftsman.

In 1824 King Ferdinand of Spain is-
 sued a decree against Masonry in that
 country and its colonies, the penalty
 being death.

ONLY A DAD.

Only a dad, with a tired face,
Coming home from the daily race,
Bringing the little of gold or fame
To show how well he has played the
game;
But glad in his heart that his own re-
joice
To see him come and to hear his voice.

Only a day with a brood of four,
One of ten million men or more,
Plodding along in the daily strife,
Bearing the whips and scorns of life
With never a whimper of pain or hate,
For the sake of those who at home await.

Only a dad, neither rich nor proud,
Merely one of the surging crowd,
Toiling, striving from day to day,
Facing whatever may come his way;
Silent, whenever the harsh condemn,
And bearing it all for the love of them.

Only a dad but he gave his all
Too smooth the way for his children
small,
Doing, with courage stern and grim,
The deeds that his father did for him;
This is the line that for him I pen.
Only a dad, but the best of men.

—Author Unknown.

ADVERTISEMENTS.

All matters of business for the "Universal Freemason" must be addressed to T. Perrot, 418 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 418 Vermont Building, Salt Lake City, Utah.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. Adam Kowalski, 33, 3129 Logan St., Secretary, St. Simiarski, 32, 3129 Lawndale Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, 496.

RIZAL LODGE NO. 86, of San Francisco, Calif. Meets every Sunday at 8 p. m. at Knights of Pythias Hall, 1st Powell street. R. W. M., Bartolo R. Losada; Secretary, M. D. A. 2954 Lagma street.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m. Caledonia Hall, 119½ South Spring. Henry A. George, R. W. M., 420 S. Broadway Ave.; S. Hyams, Secretary, 18 South Spring St.

"Kilmarnock Lodge of Astoria, Oregon meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornie, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ill., meets every second and fourth Tuesday of each month at 8 p. m. 1223 Milwaukee Ave. R. W. M., Willa, 32 deg., 815 N. Winchester St. Secretary, S. Sosniak, 2028 Potomac St.

Rising Star Lodge No. 81, of Sanamento, Calif., meets every Wednesday 8 p. m. at 706½ K St., in Hall S. N. Kadel, R. W. M., 706 K St.; A. S. R. Secretary, 504½ K St.

THE UNIVERSAL FREEMASON

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OFFICIAL.

For eminent services rendered to the Order Brother R. Parsley-Barnswell of the Republic of Panama has been awarded the Honorary Grade of Excellent Master.

ITALIAN MASONRY.

By Vittorio Falorsi.

The question of Italian Masonry is a very difficult one. There are in Italy a Grand Orient of Italy, a Scottish Rite A. & A. with Ballori as Grand Commander, a Scottish Rite, also A. & A., established by Saverio Fera, and a Grand Italian Orient with Frosini as Grand Master. The Grand Orient of Italy sitting in the Valley of the Tevere at Rome and its appendix, Ballori's Scottish Rite, have been universally known as irregular for a long time. They are, in regard to the Anglo-Saxon organization, in the same position as the Grand Orient of France. The Scottish Rite of Fera, is self-constituted and based upon the same constitution as Ballori's body; it is therefore as irregular as the former organization from which it sprang after a world-famous scandal. Fera's body, however, had been recognized by some foreign Masonic powers on account of its having modified some of the Masonic tenets which the Grand Orient of Italy and Ballori's Scottish Rite had arbitrarily altered. That these bodies have no authority to practice Masonry had been said and repeated, both in Italy and abroad. (See "Accacia," Dec. 1911, and "The Universal Freemason," Vol. VI. 7.)

We will therefore deal only with the Grand Orient of Italy sitting in the Valley

of the Arno at Florence. Eduardo Frosini, the founder of said Grand Orient, separated from the Grand Orient of Rome for reasons extensively given in his volume "Massoneria Italiana and Tradizione Iniziatica." Frosini's book aroused the fury of the Grand Orient of Rome at the time of its publication, and the fury is not abated. In spite, however, of all the opposition of the official "Masonic" body in Rome, the Grand Italian Orient and its derivations, the Italian Philosophic Rite, and the Rite of Memphis and Mizraim, under the Grand Mastership of Eduardo Frosini, have obtained universal recognition as the only Masonic body in Italy which can demonstrate its legal origin on the basis of regular Masonic Charters.

It will be worth while to give as briefly as possible the historical facts which prove my assertion.

When in 1904 Eduardo Frosini saw that all his efforts to bring the Masonic organization of Rome back to a true Masonic line of work were in vain, and that the Vanity Fair of Rome was, Masonically speaking, beyond any hope of redemption, he decided to establish a new (and this one a true and real) Masonic body which should practice the real Art and spread the Italian thought.

The Imperial Sovereign Sanctuary of Memphis and Mizraim, once so powerful in the peninsula, was dead there. The Most Pow. and Ill. Bro. John Yarker, 33, 90 97 deg. was then the Grand Master for said order in Great Britain and Ireland. Frosini turned towards the true light and decided to revive the Memphis and Mizraim Rite in Italy. The necessity of doing so was self-evident; espec-

ially in view of the attitude of the irregular and apocryphal Scottish Rite among us. The Sovereign Grand Council of the National Rite of Spain and Grand Sanctuary of Memphis and Mizraim conferred upon Eduardo Frosini the authority to organize "orthodox" Masonic organization "orthodox" Masonic organizations whenever and wherever he thought it more suitable.

The Charter granted Eduardo Frosini is dated January 18, 1908, and signed by the Most Pow. Bro. Isidoro Villarino del Villar, 33, 90, 96, 7 deg., Grand Master General and successor of the Pow. Bro. Manuel Gimeno y Catalan. To Bro. Manuel Gimeno y Catalan had formerly been transmitted the original Charter of the Egyptian Order of Mizraim and of the Oriental Order of Memphis, which had been united and practiced legally in the Valley of the Sebeto at Naples since December 10, 1747.

On May 16, 1908, the Grand Master of the Memphis and Mizraim, and Sovereign Grand Commander of the Scottish Rite A. and A. (Cerneau) the Most Pow. and Ill. Bro. John Yarker ratified the Charter granted to Eduardo Frosini and nominated him Official Correspondent of the Orthodox Rites with the Federation of the World.

On December 17, 1908, the Most Pow. and Ill. Bro. Eduardo Frosini established in Florence the Central Lodge "Ausonia." The Grand Lodge of Spain immediately afterwards declared the Grand Lodge "Ausonia" independent and autonomous, recognized Eduardo Frosini as Grand Master and presented him as such to the Universal Masonic Federation of Paris, after Frosini had officially established in Italy the Italian Philosophic Rite.

The Universal Masonic Federation of Orthodox Rites unanimously recognized the Italian Philosophic Rite and congratulated Eduardo Frosini for having revived the highest Masonic Traditions in Italy and for having integrated and assimilated the high degrees of Memphis

and Mizraim, harmonizing them with pure Italian tradition.

At the same time the Central Lodge "Ausonia" becomes the Grand Symbolic Lodge of the A. F. & A. M. with jurisdiction over Italy, colonies and countries where Italian is spoken, and takes the name of Great Mother Lodge "Ausonia" (Magnum Sodalitium Ausonium).

The Constitutions of the Italian Philosophic Rite were promulgated in the Valley of the Tevere at the Orient of Rome on November 1, 1910, E. V., after the second convention of the PP. BB. Sovereign Masters of the Great Work 33, 90, 96, deg., VI., who constituted the Great Legislative Chamber or Grand Council of Rites. These Constitutions became the Constitutions of the Order on March 1911, E. V.

The Pow Bro. Eduardo Frosini was then confirmed President of the Supreme Council and Grand Master "ad vitam" of the Italian Philosophic Rite and Associates, and therefore also Sovereign Grand Commander of the Scottish Rite A. and A. (Cerneau). The legality of transactions that had preceded and followed the resolutions of the convention is amply proved in the works of Pow. Bro. John Yarker, Honorary Grand Master of the Italian Philosophic Rite. Thus, being the Pow. Bro. Eduardo Frosini (Eques a justitia), with Powers of February 22, 1908, invested with the powers inherent of the VII degree of the Templar Order, he assumed the duties and prerogatives of Grand Commander of the Templar Order, and duly integrated the tradition of the Order of the Temple with the Roman Tradition represented by the Italian Philosophic Rite.

We have seen then that the Supreme Council of Spain, which had legitimately derived from Italy, surrendered twenty years all rights of legitimate regular Masonic Constitution to Italy. And Italy, with the reconstitution of the Grand Italian Orient, raised again the Sacred Lamp and flashed its light

among all those who search for the True Light. Glory be to the Pow. BB. John Fisher and Isidoro Villarino del Villar, in whose memory reverently we bow, who maintained and perpetuated the highest and most spiritual Masonic Doctrine, and were the preservers of the Great Chain which links the modern to the ancient Initiations.

The critics of the Ancient and Primitive Order have too often insisted on the alterations of the Rite of Memphis and Mizraim and have judged the Order either on lack of evidence, like Ragon, or malevolently and in ill faith, like the Catholics. So that this pure Masonic Tradition has been covered with falsehoods, mistakes, denigrations and asinine accusations.

It is therefore our duty to make it plain that we are dealing with the Ancient and Primitive Order of Memphis and Mizraim, which had regular and open origin in the Valley of the Sebeto (Naples, Italy), on December 10, 1747, E. V. All the other bodies of which Ragon speaks were started much later, seldom with regular charters, although some were regularized in the course of time.—
Co-Mason.

TABLOID SKETCH OF MASONIC HISTORY.

(Continued from Page 587.)

As further corroboration of the claim that the premier Grand Lodge made Initiations in Masonry we give a quotation from Gould, page 149, in which he quotes from Preston's "Remarkable Occurrences in Masonry," published in 1776, and it is well to bear in mind that Preston was an ardent supporter of the Premier or so-called Modern, against the later so-called "Ancients," (by which name we will in the future name them) Grand Lodge. His statement that "new measures" were adopted, and adopted for purpose of checking the progress of opponents, gives his statement

more weight, and an added proof that the Premier Grand Lodge merited the term Modern, by altering the secret work. When taken in conjunction with the known fact that all foreign Lodges founded by the Moderns have the work thus changed, and that there were spurious rituals of both Modern and Ancient work published in the eighteenth century illustrating this difference. The exact year when the break occurred between the "Moderns" and the Brethren and Lodges which finally organized as "The Most Ancient and Honorable Fraternity of Free and Accepted Masons According to the Old Constitutions" can not be definitely decided, neither can it be decided who were the leading spirits in its inception. Lawrence Dermot (or McDermot) has by some writers been named as the founder, while others claim that he was made a Mason in a Lodge of the "Ancients." Both claims are wrong. Dermot was made in a Lodge in Dublin and afterwards affiliated with the Ancients.

The first preserved minute of the Ancients reads as follows:

"Transactions of the Grand Committee of the Most Ancient and Honorable Fraternity of Free and Accepted Masons..

At the Griffith Tavern in Holborn, London, Feb. 5th, 1752, Mr. Haggerty in the chair.

Also present the Officers of Nos. 2, 3, 4, 5, 6, 7, 8, 9 and 10, being the representatives of all the Ancient Masons in, and adjacent to London. Bro. John Morgan, Grand Secretary, informed the committee that he being lately appointed to an office aboard one of His Majesty's ships, had recd. orders to prepare for his departure, and therefore advised the Grand Committee to choose a new Secretary immediately.

Upon which Bro. John Morris, Past Master of No. 5, and Bro. Lawrence Dermot of Nos. 8 and 10, and Past Master of No. 26 of Dublin, were proposed and admitted as candidates for the office of

Grand Secretary, and Grand Secretary Morgan was ordered to examine the candidates separately, and report his opinion of their qualifications.

After a long minute examination, relative to Initiation, passing and Installations, and General Regulations, etc., Bro. Morgan declared that Bro. Lawrence Dermot was duly qualified for the office of Grand Secretary. Whereupon, the Worshipful Master in the chair put up the names of John Morris and Lawrence Dermot, separately, when the latter was unanimously chosen Grand Secretary; and accordingly he was installed (in the Ancient manner) by the Worshipful Mr. James Haggerty, Master of No. 4, then presiding officer, assisted by Mr. James Morgan, late Grand Secretary, and the Masters present.

The Grand Committee unanimously joined in wishing Bro. Morgan health and a successful voyage, and then closed with the greatest harmony, having adjourned to Wednesday, the fourth of March next."

This minute is particularly interesting, not only as the first preserved by the Ancients, but as recording the advent of Bro. Lawrence Dermott into Masonic prominence, a position he held during life, his subsequent career being almost inextricably mixed with that of the body he loved so well, and for whose success he fought so strenuously, and of which, though not the founder, he was the life and support.

Dermott was a man of the people, a journeyman painter, but better educated than those of his class in those days. He was a man of high ideals, of strong convictions, and endowed with the courage to fight for his convictions. He was born in Ireland in 1720, became a Mason when 20 years old, was installed Master of his Lodge six years later on St. John the Baptist's day, 1746; and the same year became a Royal Arch Mason. On arriving in England he seems to have at once associated himself with the Craft,

but found the Masonry of the English Lodges so altered and amended as to be practically a strange system, as different, in fact, from the original system, as the Masonry of the local American Lodges is from the Universal practice.

Determined not to bow the knee to the Baal of change and innovation, Dermott and those associated with him (nearly all of whom had received Masonic light in Ireland or Scotland) had banded themselves together for the avowed purpose of restoring true, ancient Masonry, and failing to effect their purpose from within, they organized the Grand Lodge of Ancients.

Dermott held the position of Grand Secretary of the Ancients for ninety years, during which time he wrote many polemical pamphlets and issued a series of constitutions (founded on Anderson's Constitutions of 1723) under the title "Ahiman Rezon," or guide to a Brother, which has formed the basis of many of the constitutions of the State Grand Lodges of America.

On retiring from the office of Grand Secretary, Dermott was elected Deputy Grand Master (though he was practically Grand Master) until 1787, when he retired from active work, though he continued to take an unabated interest in the affairs of the Grand Lodge, of which he had been so long an officer, attending a meeting two years before his death, which occurred in 1791. We would like much to write more concerning Dermott, whom we consider the greatest Mason of his own, or, indeed, any other time, but the space we have set ourselves for this sketch permit. This for the similarity between the movement for whose success he so long and strenuously fought and that of the American Masonic Revolution.

Both were established to effect a reformation in Masonry, to protest against corruption, apostasy and innovation. Both were met by their opponents with the weapons used by bigots against

ers since the world began, the chief offence being that the English apostates had enough of the Masonic spirit to oppose the reformers with polemical pamphlets, not couched perhaps in the most brotherly language, while their American successors, with less of the Masonic spirit, and having no argument to advance, descend to persecution, perjury and methods so entirely despicable that they would make Trocadero and his instructors of infamous memory turn green with envy. Enough to say, Dermott fought a good fight, and though he did not live to see the victory resulting from his labors, his name has gone down into history as one high in ideals, strong in conviction and courageous in defending them. Requiescat in Pace.

From the birth of the Ancient Grand Lodge until the union of the two Grand Lodges in 1813 the history of English Masonry is one long squabble between the two Grand Lodges, discussions not at times conducted in what we would consider a Masonic manner, but at the worst they never descended to the level of billingsgate and vulgarity which characterized the disputes of the so-called Scottish Rite bodies of the U. S. A. as used by the Locals against the American Masonic Federation. It is only of remark in connection with the contentions between these rival Grand Lodges that, though the England of that time was super-aristocratic, and the Grand Lodges of England have been so to the present—the foremost champions of both sides were men of the people, and, better still, neither of them were Englishmen. Lawrence Dermott of the Ancient was an Irishman and a house painter, Lawrence Preston of the Modern was a Scotsman and a journeyman cooper. These were but powers behind the throne. The throne itself had to be held by an aristocrat if success were to be assured, for in all times an Englishman has dearly loved a Lord. Therefore to gratify the national failing the

Ancients secured as their second Grand Master the Hon. Edward Vaughan, during whose term the first military lodges were chartered, who after a reign of one year was succeeded by the Earl of Blessington during whose term lodges were established in Nova Scotia and Philadelphia, Charleston, S. C., as well as to foreign countries, notably Amsterdam, Marseilles and Leghorn. With the election of the next Grand Master, the Hon. Thomas Matthew, Provincial Grand Master of Munster, Ireland, we have the first of a series of Grand Masters who held dual office in different countries at one and the same time.

With the election in 1771 of John third Duke of Athole was inaugurated a new era of prosperity for the Ancients, and the continuation of the Dukes of Athol in the Grand Mastership with short intervals, during the continuation of the body gained for it the name of the "Athole Grand Lodge," and its members as Athol Masons, and from this period its rise into prominence was assured. It had already in 1758 been recognized by the Grand Lodge of Ireland, and in 1773 it was recognized by the Grand Lodge of Scotland. At this time the Duke of Athole was Grand Master of both Grand Lodges.

In 1791, John, fourth Duke of Athole, was re-elected Grand Master (after a short interregnum when the office was held by the Earl of Antrim), and continued to hold the office until 1813, when he resigned in favor of H. R. H. the Duke of Kent, this in anticipation of the union of the two Grand Dukes, steps towards which end were then being taken by both bodies.

In closing this sketch of the Ancient Grand Lodge I feel that some may consider that I have given more importance to it than it deserves, but I do not think so. While it has been the habit with many writers to class the Ancients as a schismatic offshoot of the older Grand

Lodge, it has been amply proven that they were of independent origin. Its original members were Masons made in other countries whose obligations forbade them taking part in the mutilated and altered ceremonies of the existing Grand Lodge. It was their insistence on the sanctity of the obligation that has been their principal claim to merit and recognition. Their possession of the Royal Arch and other degrees unknown to their opponents no doubt also helped. Of this we will have occasion to treat later under the head of the higher degrees.

The premier Grand Lodge and the Ancients both made progress. New Lodges were built up both at home and abroad, though in making progress abroad the Moderns made more progress than the Ancients, due no doubt to the fact that they were first in the field, and the added fact that they had almost from the first Noblemen for Grand Masters whose personality was an asset in the countries of continental Europe, as all of the eighteenth century Masons were of this class, all of which will be particularly mentioned when we treat of the several countries in which they were located.

The history of Masonry in England from this point to the union of the Modern and Ancient Grand Lodges possesses little of general interest to the Masonic student, as it deals almost entirely with local affairs and conditions, therefore we will touch only on such points as might be considered of interest to the non-English reader.

The first Bull by the Roman Popes against Freemasonry was issued in 1737, and as showing how little effect it had on the fraternity in England, Lord Petre, who was a Romanist, and the acknowledged head of that communion in England, was Grand Master from 1772 to 1777, and as late as 1813 the Earl of Moira, a Past Grand Master of the Grand Lodge of England, laid the first stone of the Roman Catholic Cathedral of Port

Louis in the Island of Mauritius. Again this, however, we have to place the conduct of the Marquis of Ripon, a Grand Master of the United Grand Lodge of England, who on apostatizing to the Romish faith renounced his Masonic connection.

The relations between the German and English Masons does not seem to have been much happier in earlier days than at present, for although the Order entered Germany under British auspices, it was found necessary, owing to the ignorant spirit evinced by the Grand Lodge of Berlin, that the compact of recognition entered into in 1773 between the body and the Grand Lodge of England be abrogated. Though the same year fraternal relations were entered into with the Grand Lodge of Frankfort, as late as 1845 relations were broken with the Prussian Grand Lodge "The York of Friendship," because they not only refused to accept as candidates the professors of the Jewish faith (which was a matter of internal regulation), but refused to receive as visitors Jews who were members in good standing in English Lodges.

In the year 1783, a question arose whether one confined in prison might be considered a "free man," in theasonic meaning of the term. It appears that several Masons held for debt in King's Bench prison held a lodge instruction. Among the prisoners, Captain Smith, W. M. of a military lodge (consequently a moving one) lodge 371, made some of the prisoners Master. The Grand Lodge held that those confined, being in durance, were not free in the Masonic sense, that the lodge clandestinely held, and those therein were clandestine Masons. The lodge was subsequently erased from the list. In this respect there seems to have been a distinction made between prisoners for debt or offenses of moral turpitude, and prisoners of war, as the latter were frequently attenders at Re-

es during the Napoleonic wars, and even made Masons.

1782, for the first time a Prince of Royal Blood was elected Grand Master of the Moderns in the person of H. L., the Duke of Cumberland, and a son was made and carried "that when a Prince of the Blood did the so the honor to accept the office of Grand Master, he should be at liberty to nominate any peer of the realm to be Grand Master," a custom which has been followed to the present time.

1799 the Order was in grave danger of being suppressed, not only in England but throughout the British Empire, the passing of an Act of Parliament the more effectual suppression of societies established for seditious and insubstantial purposes, and for preventing insubstantial and seditious practices."

Exemption in favor of the Freemasons was secured by the active intervention of the Duke of Cumberland and Duke of Athol, Grand Masters of the Modern and Ancient Grand Lodges.

1787 Frederick P. of W. was made, all the sons of George III except the Duke of Cambridge became Masons.

The struggle for supremacy between the two rival Grand Lodges became wearisome to the brethren, and talk of union was to be heard, and a proposal to effect was made in the Ancients' Grand Lodge in 1797, but without effect. The Moderns next made overtures, but also fell to the ground. The time was not quite ripe, and it was not until that both parties agreed to bury their differences. The first tangible step towards this end was a letter sent by the Ancients to the Moderns, requesting the setting up of committees of both parties, stating, "That the Prince of Wales (Moderns) were to consent to the same obligations as under the other three Grand Lodges (Ancients, Ireland and the Ancients) bound, and to work in the same manner."

From this it is seen that the

Ancients insisted to the last that the Moderns had altered and corrupted the "work," and the Moderns acknowledged the same on several occasions, e. g., when they enjoined their several lodges to revert to the ancient landmarks of the society, and "to put an end to diversity and establish the true system, and they exerted themselves to act by the ancient forms." This was a great triumph for the Ancients.

The negotiations lasted four years, the Grand Masters of both Grand Lodges resigned, the Duke of Kent becoming Grand Master of the Ancients, and the Duke of Sussex of the Moderns. The latter was remade an Ancient Mason before taking part in the union proceedings.

The Articles of Union which finally healed the breach in English Masonry was signed and sealed on November the 25th, 1813, and the two united as the United Grand Lodge of Ancient Freemasons of England. A system of "work" was adopted which was in a measure a compromise, which added to the ancient work some features of the modern alterations. These are mainly in the M. M. degree, which is not dramatized to the extent it is in Scotland, Ireland or the English-speaking countries. There are three additional signs given. The usual Substitute Word, and the one introduced by the Moderns are both given, and the peculiar steps another innovation of the Moderns (ridiculed by Dermott as being caused by the Moderns wearing their aprons upside down and treading on the strings) is also retained. While yielding on these minor points being added to the ancient work, the Ancients scored a great victory in having the Royal Arch Degree recognized as an integral part of Ancient Craft Masonry, a point for which they always contended. Thus the United Grand Lodge of England recognizes as Craft Masonry, the Entered Apprentice, Fellow Craft and Master Mason, with the completing part of the Holy Royal Arch.

In 1866 "free man" was substituted for "free born." While the Grand Lodge of England recognizes only the three degrees, counting the Royal Arch, not as a separate degree, but the completing part of the third, it allows perfect freedom to its members in choosing what other degrees they may belong to, being in this respect more liberal than many other Grand Lodges.

In its system of government, however, it is not so liberal, being both aristocratic and autocratic. Special privileges are given to some sub-organizations to which the commonality can never hope to aspire, e. g., the Stewards Lodge. There are only two officers elected in the lodge, the W. M. appointing all others. There are also in the lodges an inferior class of members called "Serving Brothers," who do the menial work, receiving pay therefor, who, while nominally members of the lodge, have neither voice nor vote therein.

With all its many eccentricities, English Masonry is a living force, and very charitable. It is peculiar in many respects. Being English, it cannot but be so, but many who sneer at these peculiarities would be the better by adopting some of them.

Under the Grand Lodge of England there are Provincial Grand Lodges in each county besides the various English colonies, with numerous lodges in South America and Central America, and it has about 3,000 Daughter Lodges on its roll. One-third of these must be discounted, as many have died, and more have left to assist in forming daughter Grand Lodges. The membership can only be guessed at, as no record is kept by the Grand Lodge of the members.

(To be continued in our next issue.)

The United Grand Lodge of England exempts from dues any brother who is serving as a soldier or sailor during the war.

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EDITORIAL.

Another New Year.

Another milestone has been passed on the journey from the Cradle to the Grave, and again is given to us the privilege of wishing our Brethren a 2000 happy, and a prosperous New Year complete with increased happiness and decreased troubles. During the year that has gone, how much of happiness and prosperity have we not enjoyed. It is true, with our share of troubles incident to common humanity. For many of the Brethren who were and hearty a year ago, the Columns have been raised in the South, and the Grand Master of Life has called them to labor to rest. Their memories to us pleasant, and their loyal labors in the cause of Universal Brotherhood will ever green in our memories, spurring on to renewed effort. And now stands as we do, on the threshold of another year, what hopes and aspirations fill our breasts—hopes that perhaps may be realized, but which are pleasant in fancy! What strong resolutions make as to our conduct during the

now entered on and which we hope to have the strength of purpose to carry to successful conclusion!

In Europe war still rages and millions of lives have been sacrificed, among them thousands of our Brethren, who find themselves arrayed against each other to satisfy the arrogant ambition of some would-be dictator. Millions of happy wives are sorrowing widows deprived of a husband's affectionate care and support, and the cry of tens of millions of orphans plead to the great all-Father for vengeance on him who caused their misery, and the end is not yet.

Masonry in the warring countries has suffered a setback, and from which it will take years to recover. Some pessimistic ones have feared that it never will recover. Such know little of the vitality of Masonry. Though hurt for the time, it will spring Phoenix-like from its ashes, renewed and stronger, not perhaps the same as before—a state-controlled and conscripted system, Masonic in name only, but a true, living reality, a genuine branch of the Brotherhood Universal. So Mote It Be.

In our own more favored land we have been free from foreign complications—or nearly so—prosperity is returning and without doubt Universal Masonry will have its share therein. The vicious and intolerant persecution waged by the Lord system of mis-called Masonry, while not so much in evidence as it was a year ago, is only scotched, not killed entirely. Still wiser counsels seem to prevail among them, and they have a glimmering of the lesson long ago learned by other bigots, viz.: that persecution never yet strangled truth, but that in all ages the blood of the martyrs has been the life of the church, and that their system of persecution but makes us stronger as it serves to advertise our cause and make those inquire who would otherwise know of our existence.

Universal Masonry has increased in

the year that is passed beyond our hopes or expectations. New lodges have been organized and old ones strengthened. Three new states have been entered, and as we write we have news of a new lodge established in the Republic of Panama, and so the good work goes on.

With our foreign Brethren in their relations all is as well as the troubled state of Europe will permit. With all with whom we had previously exchanged pledges of amity, our friendly relations continue, and we have added several to our list, with the surety that with the return of peace our exchange list will number every family of Universal Masonry.

We do not think we could close our New Year's greeting better than by quoting a little piece written for the "Scottish Freemason" which we edited in 1895:

A New Year's Greeting to Our Readers.

A GUID NEW YEAR we wish ye a',

Ye sonsie chiefs o' square an' level,

Lang may Fortune's sunshine fa'

Across your path without an evil;

Lang may Love fraternal bind

An' knit ye closer a' thegither,

Leaving ilka care behind,

Like autumn leaves, tae fa' an' wither.

Cantie, couthie, be your wives,

Obedient be your thriving bairns,

Happy, cheerfu' a' your lives,

'Tis but the bliss your virtue earns;

May Poverty, that scowling loon

That haunts the poor man, never fear ye,

An' a' that's guid, below, aboon,

Be yours tae strengthen an' tae cheer ye.

May comfort cleed your happy hames

Wi' a' that's needfu', an' wi' plenty

Aye tae fill your hungry wames,

An' health in store tae mak' it dainty,

May Envy never cross your door

Tae taunt ye wi' anither's measure,

Remember that, though e'er sae poor

Contentment is the greatest treasure.

Is Masonry a Religion?

To the above question we emphatically answer, NO.

Masonry to be a religion would of necessity clash with the ideas, inherent or acquired of at least, some of its members, and would to that extent fall short of its claim to universality and tolerance. It is true the enemies of Masonry insist that it is a religion and opposed to all other forms of religions, be they what they may. This is a favorite argument with the Church of Rome, used by her priests and secular organizations in their war on the order, using the threat of hell fire for their loved ones to induce the wife or mother to use their influence in weaning the husband or son from his Masonic allegiance. While Masonry is not a religion in the ordinarily accepted use of the term, it demands its members to be religious. Its doors are closed against the atheist, believing as the BOOK says that it is only the fool that says in his heart there is no God, and in Masonry there is no place for fools.

The irreligious libertine is also barred, and the Mason "is bound by his obligation to strictly observe the moral law." The Mason must be an honorable man, "as all must needs be, who yield obedience to its precepts." But withal the utmost liberality is allowed its members, belief in the existence of a creative and governing Power, in the principle of universal brotherhood in its broadest sense, and in the universally acknowledged principles of morality in which all men agree, form its only creed. Beyond that every man is governed by the dictates of his own conscience only.

Some of our brethren unthinkingly play into the hands of our enemies when they say "the lodge is a good enough religion for me." While this in one sense may be so, that is, in the sense that by yielding obedience to the teachings of Masonry he becomes a better man and a more useful member of the community than he was before his initiation, but in a Masonic experience reaching over half

a century, we have found—to put it mildly—that the faithful membership of the Church has never yet made a man a less faithful member of the Lodge.

Masonry Again in Russia.

From a contemporary we learn that German Masons have established "The Iron Cross in the East," supposed to be a Masonic Lodge in Warsaw. The item further tells that through this Lodge Masonry is again shedding its light in darkest Russia, one of the two countries where ecclesiasticism has banned it successfully.

The author of the item does not seem to know that there have been Masonic Lodges in Russia for a number of years, that there is in fact a Grand Lodge of the Scottish Rite there with which the Supreme Lodge in the A. M. E. exchanged representatives four years ago. As a commentary on the brilliance of the light cast by this German Lodge we read that the German Grand Lodges have dropped the names of the French and Italian honorary members.

Masonry With a String to It.

The latest exponent of Masonry with a string to it is the Grand Lodge of Scotland, which has decreed that during the continuance of the European war Brethren in Lodges of her obedience who are natives of countries with whom Britain is at war shall be prohibited from visiting Lodge during the continuance of the war.

The deplorable negation of Masonry's universality that has in a greater or lesser degree resulted from the war may be regretted by all true Masons, as Masonry should be aloof from all other considerations. The only comfort to be derived from reading the various pronouncements of European Grand Lodges is to be found in the fact that the less these Grand Lodges are under government control the less unmasonic are their acts: e. g., the German Grand Lodges early in the war renounced

affiliation with the Masons of the allied countries. The Grand Orients of France and Italy suspend official relations during the war. England excludes natives of enemy countries from her lodges during the war; and now Scotland falls into line. It is true that the Grand Lodges of England and Scotland declare this action is not taken from national enmity as declared by the Germans, but that the harmony of the lodge might not be disturbed by controversies, and in both England and Scotland the Brother is not required to pay dues during this period of exclusion, and in Scotland any lodge is excused from the observance of the law by a unanimous vote of the lodge. In speaking of the Grand Lodge of Scotland, the emasculated body with headquarters in Edinburgh is meant, NOT the National Grand Lodge which has thus far held fast to the true Masonic ideals, classing all Masons alike, believing that only the misbehavior of the individual should act against him.

The only other bright example among the surrounding darkness is that of the Grand Lodge of Hungary, which has also refused to allow politics to interfere with Masonry. All honor to them!

Local Masonry in the State of Oregon.

Can a clean thing come out of an unclean thing?

To associate anything clean with the local Masonic system of Oregon would ordinarily be an unnatural union, an attempt to unite light and darkness but the following instructions recently given by them to their members might without shame have emanated from a regular Masonic body:

"First, last and always, remember your obligation as a Mason, any violation of which is a Masonic offense, and may result in your suspension or expulsion. It is also a Masonic offense, with like penalties, to visit any clandestine body calling itself a Masonic lodge, or to converse with any Masonic subjects with any member

of such an organization; or to visit a Masonic lodge whose charter has been suspended; or to solicit any person to apply for the degrees of Masonry; or to use any Masonic emblem on a business card or advertisement, except for some legitimate Masonic purpose; or to conduct or assist in what is commonly known as a liquor saloon or engage in any business tending to corrupt public or private morals. Remember also that drunkenness, gambling, cheating, brawling, profane swearing or any other act in violation of the laws of God or man, especially if it involves moral turpitude, is a Masonic offense.

"You are also warned not to vouch for any person desiring to visit a lodge, unless you have examined him strictly under oath, and satisfied yourself that he is a Master Mason; or unless you have sat in a lodge of Master Masons with him, or have the positive and express guarantee that he is a Master Mason from a brother Master Mason known to you as such.

"Finally, remember always that the wearing of the square and compasses, or any other Masonic emblem, by a man, is no evidence that he is a Master Mason, or that he ever saw the inside of a Masonic lodge. There are in this and other states, and possibly throughout the world, spurious and clandestine bodies claiming to be Masonic lodges. They are organized by expelled Masons and impostors, and their membership consists largely of men rejected by the regular lodges. You are enjoined by special edict to be continually on your guard against such persons, and if approached Masonically by them, to ignore them utterly."

To be Masonic and clean to the end was, however, too great a strain upon them, and the dirty bit is found in the closing paragraph, and the truth of the Biblical aphorism demonstrated, and it is shown that a clean thing cannot come out of an unclean thing. There the

statement is made that there are other bodies in the state claiming to be Masonic which are organized by expelled Masons and impostors, their membership consisting largely of men rejected by the regular lodges (meaning the Locals). As the only other bodies claiming to be Masons in the state of Oregon are the Lodges in the American Masonic Federation, those Locals in making the above statements—to use another scriptural expression—"are liars and the truth is not in them"—as we are prepared to show at any time. And the injunction to their members to be on their guard against such persons (the A. M. F.) is a lie by implication, implying as it does the possibility of our members seeking to pose as Locals, which, according to the laws of the A. M. F., would be a Masonic offense, subjecting the offender to suspension or expulsion.

The General Grand Lodge.

The agitation in favor of a General Grand Lodge among the Local Masonic Grand Lodges is gaining strength and the miracle may yet be seen of the Ethiopian changing his skin and the leopard his spots, or, at least, a miracle as great, that of the Locals becoming universal. We say MAY be seen, as it is presumptuous to say that anything—even the improbable—would be impossible of accomplishment.

The formation of a General Grand Lodge was one of the original planks in the platform of the A. M. F., and has been a fact accomplished for nine years past and has proved the power for good that was anticipated. We are in no way jealous that the Locals should profit by what we have done, if they can. The November number of "The American Tyler Keystone" has both an editorial and contributed articles on the subject, and the "New Age," the official organ of the Charleston Rite (falsely named "Scottish") has an article from which we cull the following:

"It is certain to come, either in the

form of a Masonic convention to eliminate the inconsistencies of laws affecting the inter-jurisdictional Masonic intercourse and ritualistic variations that now exist between the several Grand Lodges in this country, or in the formation of a General Grand Lodge. The 'stand patters' can't put this question off much longer, because the Masonic rank and file have their mind set on the practical universality of Masonry, at least in this country. There is no logical argument against it, and many in favor of it.

If Masonry is not to be universal, as we say it is, then we should add one more lecture to the third degree something like the following: "My Brother, you have now received the third and last symbolic degree of Masonry, as we see it, but I must inform you that there are now in existence in the United States alone, forty-eight different brands and many elsewhere. In addition to this, in some states you may go into the liquor business, and in others you cannot. These are only a few of the obstacles you will find in your travel. 'due north, south, east and west,' and as a precaution we would suggest that each time you enter a different state you take the degrees all over again. Read the constitution, edicts and resolutions—the last twenty-five volumes of Past Grand Masters decisions of each state. Then, and only then, you may be able to tell where you stand as a Mason." We have often had occasion to comment on the incongruities and inconsistencies of local masonry, but nothing that we have ever said or written are as scathing an indictment of that un-Masonic system as this written by one of themselves. It shows more the need of some central authority such as the Supreme Grand Lodge in the A. M. F. The fact that it has been tried so often by the locals, and that their every effort has failed even when they enjoyed the prestige of Washington's name as an endorser militates somewhat against its adoption now, still in the light of so many seemingly impos-

able things having been accomplished we can afford to "watchfully wait" and if the effort should succeed, we will hail it as a step towards universality. First, however, we would advise them in the language of the BOOK "to do their first work over again," be properly made Masons, then proceed.

Office-Bearers of Lodge Rizal No. 86, San Francisco, Cal., who were installed into office on December 3rd, 1916:

R. R. Losada, R. W. M.; F. Venturanza, W. S. W.; J. Robledo, W. J. W.; U. Santon, Secretary; G. F. Alvarez, Treasurer; S. Schneider, Marshal; S. R. Fernando, Sr. Deacon; V. Hontiveros, Jr. Deacon; J. Varcas, St. Steward; B. Bagueio, Jr. Steward; G. Peralta, Almoner; F. Sabio, Inner Guard; E. Llorando, Tiler; M. D. Alba, Lodge Deputy.

Office-Bearers of Lodge St. Johns No. 21, Los Angeles, Cal., who were installed into office on December 5th, 1916:

Henry A. George, R. W. M.; W. A. Dunston, W. M. Deputy; H. E. Caldwell, W. M. Substitute; L. A. Vonderscher, W. S. W.; E. W. Vonderscher, W. J. W.; S. Huns, Secretary; S. D. Loc, Treasurer; W. S. J. Alley, Sr. Deacon; A. W. Alley, Jr. Deacon; N. Hion, Sr. Steward; Henry Schormann, Jr. Steward; T. Falcon, Almoner; A. E. Clary, Inner Guard; A. Blau, Tiler; Wm. B. M. Beverley, Prov. Grand Orator; Wm. B. M. Beverley, Lodge Deputy.

The following named BB. per installed Office-Bearers in Fidelity Lodge No. 11 of Rock Springs, Wyoming:

Carl E. Johnson, R. M. W.; R. J. Heitman, W. M. Deputy; John Anderson, W. M. Substitute; William Alenius, W. S. W.; Ole Johnson, W. J. W.; C. M. Olson, Secretary; Axel Johnson, Treasurer; S. L. Dobro, Sr. Deacon; Hjalmar Carlson, Deacon; Carl Nelson, Sr. Steward; Gust Paulson, Jr. Steward; L. A. Sanborn, Almoner; Gust Larson, Inner Guard; Fred Larson, Tiler; Joseph Joynson, Lodge Deputy.

The following BB. were installed as Office-Bearers of Alpha-Tucson Lodge in Colon, Republic of Panama, on the 4th of November, 1916:

Horatio A. Martin, R. W. M.; Peter McD. Milliard, W. S. W.; Edward A. Walcott, W. J. W.; Frederick A. Shepherd, Secretary; Reginald De Freitas, Sr. Deacon; Richard E. Edwards, Jr. Deacon; John C. Jones, Inner Guard; Headly W. Robinson, Tiler; R. Parsley-Barnswell, Lodge Deputy.

The following named BB. were elected as Office-Bearers of Lodge Savoy No. 35, Chicago, Ill., and will be installed into office on the Festival of St. John the Evangelist:

Rev. Joseph Anastasi, R. W. M.; M. Massarelle, W. M. Substitute; August Bellavia, W. M. Deputy; Frank Varallo, W. S. W.; Frank Zingarelle, W. J. W.; A. Accardi, Secretary; Antonio Billavia, Treasurer; Saverio Pitassi, Chaplain; Rosario Candela, Sr. Deacon; Liborio Licata, Jr. Deacon; Bene Scotellaro, Sr. Steward; Giulio Jacquin, Jr. Steward; Dr. V. Guagliata, Orator; A. Calamonic, Almoner; Pietro Tarara, Marshal; Salvator Civello, Inner Guard; Primo Bostimoso, Tiler.

MASONIC HOME AT WICHITA IS BURNED.

More Than Twenty Inmates Missing;
One Woman Fatally
Injured.

Wichita, Kan., Dec. 22.—The Masonic home here, occupied by aged persons and children, is on fire. Part of the building already has fallen in and first reports give some casualties among the old persons. The fire is believed to have started in the basements.

Of more than 100 persons in the Kansas Masonic home here, which burned early today, only eighty had been accounted for at 3 a. m., according to Sup-

erintendent Daniel P. Burdick.

Eight children, trapped in a wing through which flames were sweeping and which had been entirely cut off from any entrance by fire, were given up for lost, after rescuers had made many frantic efforts to enter the building to rescue the helpless little ones.

The majority of the older persons in the building apparently escaped. Many of them without hurt, but in the scanty clothing which they were able to snatch in their exit from the home, they suffered keenly in a temperature close to the zero mark. The refugees took shelter in a near-by chapel, and first aid was rushed to them.

Frozen fire plugs proved a serious handicap to the firemen in their efforts to check the flames so that rescue work could be carried on.

One woman, caught under a falling stairway, received injuries which probably will prove fatal.

The fire is thought to have originated in the basement of the home.

Aside from the tragic destruction of the Masonic home, the fire began to assume serious financial aspects as several near-by houses began burning. Efforts to obtain telegraph operators to man wires to the outside world were hindered by the fact that five men from one telegraph office had been summoned home because their residences were on fire.

INTERNATIONAL UNION OF MASONIC GRAND POWERS.

Bro. Carpentier-Alling, editor of the "Maconnik Tijdschrift," a Dutch paper, has written a whole series of articles, on this important subject. We have read them with pleasure and interest, and we declare that we entirely agree with the opinions therein expressed.

Bro. Carpentier expects great things from a Union of the Masonic Grand Powers. This, he says, will be the only thing the Order will be able to do for the peace of humanity. This Union will leave the

Masonic Powers all their liberty and their autonomy, i. e., the Union will not have the power to take any resolution which would bind the Grand Lodges in their action either within or without. The special subjects that would enter into the programme of the Union would be the following:

(a) Propaganda for the extension of a greater number of adherents.

(b) To examine the possibility of comprehending the existence of Freemasonry and the object of the Order of Freemasons in a general formula.

(c) To examine the requirements for the admission of Freemasons, and to establish better bases for the international organization of the Grand Powers and the relation of each Grand Power to the Lodges, and the members of the Lodges among themselves. Not that it would be a question of uniformity in the life of the Lodge; uniformity is not necessary, and what has been acquired historically must remain. If, however, it were possible to arrive at homogeneous requirements for admission and for the international organization, it would undoubtedly be right to recommend them.

(d) To seek for the most opportune manner of emphasizing the Masonic ideal in society. We do not fix this point. The way to attain a result will show itself by an exchange of thought and experiences. The Union will not be the new Peace Alliance, and thus increase the number of pacifist societies. Let us start with the idea that by the very fact of increasing the influence of the Masonic idea, the idea of war will be diminished. It will then be possible to examine the question of knowing what way we can act to emphasize maintenance and the development of peace.

(e) The development of an international rapprochement and of Masonic influence in the world.

(f) The examination of the conditions on which rest the regularity of

Masonic Grand Powers, and the examination of the attitude to be taken with regard to secret societies.

From the foundation of this Union great advantages would undoubtedly result, the ones for the good of the Order in general, the others for humanity. Because the Union will be a Power which will work in favor of peace and of harmony among the peoples. It will be a Power which in all countries will form a group of persons who really wish for peace, and who will use all their influence in order to make also the powers that be in all countries understand that the strength of a nation does not depend on its armaments, but on nobility of soul, and that to carry on war is an imperfect means, and indeed entirely opposed to the progress of culture, commerce, and industry.

It is certain that this Union of the Masonic Grand Powers ought to be founded at the present time, at least among Groups of the Neutral Powers. It cannot be expected that the Masonic Powers of the belligerent countries will give their approbation, but if the Union were once established among Masons of the neutral countries, the hope might be cherished that after the war, at the time when the desire for fraternity will be stronger than ever, the Powers of the belligerents of today would also join us at least some of them.

We have given to this Union our very frank adhesion, for its program is what we have been trying to realize the last fifteen years, during which we have been at the head of the International Bureau for Masonic Affairs.

Mr. Carpentier says by way of conclusion:

A Power must be formed which would take a place in the world for 'super-nationalism,' i. e., for a nationalism free of Chauvinism, and animated by love for the other peoples of the earth. Besides one's love for one's own nationality

one must feel esteem and respect for the other nations, and this feeling can take root only in a profound conception of the natural fraternity of all peoples. No other Power can be thought of by which this can be realized than by Freemasonry. Nothing is more powerful (if it would), provided it do not remain a collection of separate Groups, i. e., provided it become organized. No peace society, no society at all is superior to it, for all societies fight for special and private measures, whereas Masonry alone fights for the propagation of human fraternity outside all religions, parties and races. When all men feel that they are brethren, war will become difficult, if not impossible.

"The Grand Orient of the Low Countries has taken this cause in hand, but hitherto it has not yet been crowned with success. It is clear that the war is turning everyone's attention in another direction. Must we despair? I do not think so. The Masonic Powers stand expectant, they do not act, they contemplate the horizon and wonder what is going to result from a war of which the atrocities and the violations of all kinds exceed imagination. Humanity has fallen back into barbarism and at the present moment the value of science only consists in killing, imprisoning, and destroying. It is certain that to a profound pity felt for the victims is joined a no less profound hatred of the criminals.

"We must, therefore, have patience, and, in spite of everything, have confidence in the future. The peoples that are determined to have no more war will one day be more numerous, and, perhaps, with the help of the governments of those countries, we shall be able to come to an understanding and thus create a little fraternity. Let those who are on our side give us their encouragement and their support."

Bulletin of the International Bureau for Masonic Affairs, Switzerland.

Thanks.

Our thanks are due our good Brother Claudio Muniz Riera of "La Luz de Occidente" for a personal notice given in the last issue of that magazine. "La Luz de Occidente" is the official organ of the "Serenísimo Oriente de Cuba," and one of the most interesting of our Spanish-speaking exchanges. Long may the most Serene Grand Orient of Cuba uphold the banner of Universal Masonry in the Island Republic and continue to be ably represented by "The Light of the West."

MOUNMENT FUND IN THE ORDER OF ARRIVAL AT THIS OFFICE.

Lodge Rizal No. 86.....	\$7.41
Lodge Robert Bruce No. 47.....	8.00
Lodge St. Johns No. 21.....	5.10
Lodge Caledonian No. 29.....	7.48
Lodge Justice No. 2.....	8.50

"A scrap of paper where a name is set is strong as duty's pledge and honor's debt.

A scrap of paper binds us both to stand
Defenders of a neutral neighbor's land.
By God, by faith, by honor, yet—we fight
To keep our name upon that paper
white."

ADVERTISEMENTS.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. Emil Kiese, R. W. M., 2120 So. C. St. Erich Siburg, Secretary, 1339 So. E street.

All matters of business for the "Universal Freemason" must be addressed to T. Perrot, 418 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 418 Vermont Building, Salt Lake City, Utah.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M., Adam Kowalski, 33, 3129 Logan Blvd. Secretary, St. Simiarski, 32, 3138 Lawndale Ave.

Fidelity Lodge No. 73, Rock Spring Wyo., meets 1st and 3rd Thursday at 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Spring. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, 496.

Rizal Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon at 1:30 at Knights of Pythias Hall, 12 Powell St. R. W. M., B. R. Losada, 5 Broadway; Acting Secretary, M. D. Allen, 1263 Mason street.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m. at Caledonia Hall, 119½ South Spring St. Henry A. George, R. W. M., 420 S. Broadway Ave.; S. Hyams, Secretary, 119½ South Spring St.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornstrom, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ill., meets every second and fourth Tuesday of each month at 8 p. m. at 1223 Milwaukee Ave. R. W. M., Willa, 32 deg., 815 N. Winchester St. Secretary, S. Sosniak, 2028 Potomac St.

Rising Star Lodge No. 84, of Sacramento, Calif., meets every Wednesday at 8 p. m. at 706½ K St., in Hall 8. N. Kadel, R. W. M., 706 K St.; A. S. B. Secretary, 504½ K St.

THE UNIVERSAL FREEMASON

Volume 9

February, 1917

Number 8

ABLOID HISTORY OF MASONRY.

(Continued.)

The high degree systems practiced in several countries we will treat of separately, therefore will only say here that the United Grand Lodge of England adopts a very liberal policy regarding degrees and orders (other than those of the Craft) which claim to be Masonic. The second Article of the treaty of Union between the two conflicting Grand Lodges reads, "It is declared and pronounced that true Ancient Masonry consists of three degrees and no more, viz: Those of the Entered Apprentice, the Fellow Craft, and Master Mason (including the Supreme Order of the Holy Royal Arch)."

Another Hugban informs us on page 17 of his "Origin of the English Rite of Freemasonry." "Certain other degrees were also partially incorporated into the Masonic system by brethren of both bodies, but not officially acknowledged the right to continue which was provided for by the statement, that the second of the "Articles of Union" was "not intended to prevent any lodge or chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders" a liberal policy that has been followed by the United Grand Lodge of England to the present day.

Freemasonry in Ireland.

The writer on Freemasonry in Ireland in the Grand Lodge days is confronted with difficulties not met in English or Scottish Freemasonry, where the existence of Lodges of Operative Masons was known in the 17th and 15th centuries. In Ireland there exists no records showing than an Operative Lodge ever

existed there, consequently there was never a period of transition from the operative to the speculative system as in the sister kingdoms, in fact, we are warranted in believing that Freemasonry first entered Ireland as an English importation subsequent to the institution of the Grand Lodge of London in 1717.

This absence of authentic data, if it has not encouraged, at least has not prevented enthusiastic Irish brethren from drawing on their imagination for data which history refused to supply, as a result we are asked to believe that Freemasonry was introduced into Ireland circa A. D. 50., and claim Heber and Hereman, sons of Milesius, among the early teachers of the Art. A slightly more modest claim is that it was introduced by the Phoenicians A. D. 124, fables that are of equal value with the English ones of Prince Edwin and the assemblies held at York in the 9th century, and though credited as history by our older brethren have long since been relegated to the limbo of imaginary things, of equal value with the statement of Thory the French Historian that a Masonic lodge was attached to the "Regiment Irlandais" of Col. Walsh in 1690, as I will show when dealing with facts that can be historically proven.

While, as I have stated, there is no record that a Masonic lodge existed in Ireland prior to the Grand Lodge era, it is to be presumed that among the educated or traveled class acquainted with conditions in the sister kingdoms there would be the same hazy knowledge about Masons and Masonry that existed there, in proof of this Bro. Cheetwood Crawley, the learned author of "Caementaria Hi-

bernica," tells of a custom that prevailed in Dublin University of the under-graduates making satirical speeches attacking the authorities of the University. One such speech he quotes as showing some knowledge of the existence of Freemasonry on the part of the speaker. For example: "It was lately ordered that for the honour and dignity of the university there should be introduced a society of Freemasons, consisting of gentlemen, mechanics, porters, parsons, tinkers, freshmen (and others), who shall bind themselves by an oath never to discover their mighty no-secret and to relieve..... distressed brethren they meet with, after the example of the Fraternity of Freemasons in and about Trinity College, by whom a collection was lately made for a reduced brother, who received (among other gifts) "From Sir Warren, for being Freemasonized the new way, five shillings." From this our learned brother infers that not only was Freemasonry well known in Ireland at that time, but that there were Masonic lodges there. While conceding to the university student (as to other privileged classes we have mentioned) the knowledge, common property in England and Scotland, that Freemasonry existed, and that Freemasons were counted as being possessed of secret means of communication, we do not concede that it was known in Ireland except by repute. And in this contention Bro. Crawley bears us out when he says "The Freemasonry of Ireland in the days immediately succeeding the erection of the Grand Lodge for London and Westminster, seems rather a part than a counterpart of the new system." And Gould (page 291, Vol. 3), speaking of the formation of the Grand Lodge of Ireland, and quoting from Miliken. Some brethren dined together in Dublin Feb. 3d, 1729, "and there being no lodges in Dublin, resolved, as was the case in London in 1717, to erect a Grand Lodge in Dublin, and invited the Grand Provincial of Munster,

Lord Kingston, to take the Grand National Chair of Ireland." While we fear would puzzle Miliken to find a parallel between the action of the four independent lodges of London resigning their memorial privileges in favor of forming a Grand Lodge, and that of the individual brethren met for social intercourse in Dublin, and though he makes Lord Kingston Grand Master of Munster before the coming Grand Master of Dublin when the facts were the opposite, we cannot deduce the value of his testimony that at the time there were no lodges in Dublin.

The first organized Masonic body in Ireland of which we have any authentic record, is of a lodge held in the City of Cork, and a Grand Lodge for the Province of Munster, both bodies seeming the same. The oldest minutes of a Grand Lodge antedates the oldest minutes of the Grand Lodge by 19 days and reads as follows: December ye 8th, 1726. At meeting of this lodge this day at Mr. Robert Phaires, it was unanimously agreed that Mr. Thos. Holld, a poor brother, every lodge night a constant attendant on this lodge, and that every night he so attends, a brittish crown be allowed him, for ye relief of his distressed family.

Mastr. Springett Penzance

Wardens. Thomas Gordon

Thomas Riggs

The above Thomas Holland misbehaving himself at the Grand Lodge held on St. Johns Day the 27th December, 1726, the Order'd the above order continue in longer in force.

D. G. Master, Springett Penzance

The minutes of the Grand Lodge of Munster start 9 days later and continue for 7 years, the last being dated June 26th, 1733.

The oldest minute of the Grand Lodge of Munster of date nine days later follows:

Minutes of the Grand Lodge of Munster. At an assembly and meeting of

Grand Lodge for the Province of Munster at the house of Mr. Herbert Phaire, in Cork, on St. Johns Day, being the 27th day of December, Anno Dom. 1726, the Rev. John James O'Brien, Esqr., by unanimous consent, elected Grand Master for the ensuing year; Springett Penn, Esqr., appointed by the Grand Master as his deputy.

Walter Goold Gente.

Thomas Riggs Gente.

Appointed Grand Wardens.

At St. Johns Day, December 27th, 1727. At a meeting of the Rt. Worshipful, the Grand Lodge of Freemasons for the Province of Munster at the house of Herbert Phaire, in the City of Corke, on the above day, the Grand Master and the Deputy being present, Willm Lane, Master of the Lodge of Corke, being the oldest Master present, acted as Grand Master pro tempore.

It appearing to the Grand Lodge that several lodges within this Province have neglected to pay their attendance which is hereby presented, in order to prevent the same for the future and punish such as shall not conform themselves to their duty. It is agreed unanimously that for the future no excuse shall be taken from the Masters and Wardens of any lodge for their non-attendance unless a sufficient number appear, or that they send, at the time of such excuse, the sum of twenty three shill. stg., to be disposed as the Grand Lodge shall direct; the number sent to be sufficient, to be not less than received. It is further resolved that the Master and Wardens who have absented themselves on this day do and are hereby obliged to pay the like sum of 23s. to be disposed of as aforesd, except such have justly excused themselves. And it is recommended to the Grand Master for the time being, that when he shall appoint any Master of a Lodge, that such Master shall oblige and promise for himself and Wardens that they will comply with the aforementioned rule, and more-

over, that every Master and his Wardens shall require as many of his lodge as he possibly can to attend at ye Grand Lodge. And further, it is resolved that this Rule be read or recited to all Mastrs and Wardens at their election or nomination.

Ordered that these regulations be recommended to the several lodges within our precincts.

Ordered that the Deputy Grand Wardens of this Rt. Worshipful Lodge, in their names doe return thanks to Thos. Riggs, Esqr., for his excellent speech at ye opening of this Grand Lodge, and for all his former services.

Ordered that Mr. Thomas Wallis, secd., Deputy Grand Warden, doe attend and open our next Grand Lodge.

Ordered that this Grand Lodge be adjourned to ye next St. Johns Day, at this house of Brother Herbert Phaire.

Wm. Lane P. tempe, G. M.

Thos. Riggs, G. W.

Thos. Wallis.

Jar. Cooke,

Treasurer and Secretary.

From these minutes we infer that at this time there were other lodges in the Province of Munster though the tie that bound them to the Grand Lodge could not have been strong, and there seems to have been none represented at the Grand Lodge meeting save the lodge of Cork, in fact the Grand Lodge of Munster, and the Lodge of Cork, seem to have been one.

Though the preceding two minutes are the earliest existing of either Grand or Subordinate Lodges in Ireland, the municipal records of the City of Cork of date December 2nd, 1725, contain the following entry: "That a Charter be issued out for the Master, Wardens and Society of Freemasons, according to their petition," and on January 31, 1726, the following: "The Charter of Freemasons being this day read in Council, it is ordered that the further consideration of said Charter be referred to next Council, and that Alder-

man Philips, Mr. Grover, Foulks Austin, and Commissioner Spealer do inspect same." From the co-incidence of dates in the obtaining this Charter from the City of Cork, and the first recorded meeting of the Lodge of Cork and the Grand Lodge of Munster, we are justified in believing that the minute in question records the first meeting, if not of the lodge, at least of the Grand Lodge. Authority does not seem to have been claimed by the Grand Lodge of Munster over either Ulster, Lienster or Connaught the other three divisions of the kingdom, but confined its activities to its own province. It is within the bounds of possibility that there were also Grand Lodges in the other provinces, though there is no record of any except one in Ulster, and from the Grand Lodge of Ireland at Dublin there are no Charters in existence that were ever granted by any of the Provincial oldest of Irish Lodges, holds its Charter Grand Lodges, even the Lodge of Cork, Lin.

With regard to the organization of the Grand Lodge of Ireland in Dublin, there is not even as much data as there is for the Grand Lodge of Munster, as it has no minutes prior to June 24th, 1780. We know that as quoted above there was no lodge in Dublin in 1728-9, and from the most reliable data we learn that a Grand Lodge for all Ireland was organized there in 1730. Who organized it, or by what authority they acted nothing is known. We know that in 1733 under the joint Grand Mastership of Lord Kingston the two Grand Lodges of Cork and Dublin united, thereafter its course seems to have been comparatively smooth with one exception, when a schismatic Grand Lodge was started in Ulster, this schism was, however, of short duration and harmony was speedily restored.

From the several Books of Constitution issued each prefaced by short sketches, some information can be

gained, but it is sketchy at the best. One of these published in 1744 was the much written of "Impartial Enquiry" by Dr. Dassigay, one of the earliest meetings of the Royal Arch Degree. Among the list of subscribers to the book are found the names of "The Hon. Eliz. A. worth" (The Lady Freemason) and "M. Lawrence McDermott," who later became the leading spirit of the "Ancient Grand Lodge" of England.

Less than forty years after its organization the Grand Lodge of Ireland took steps to regularize the ritual by enacting that "every Master and Warden at his first entrance, shall stand such examination as the Grand Master, or the Right Worshipful Master in the chair, shall appoint, and, if found incapable of his office, shall not be received as a member of the Grand Lodge." Laws were also passed prohibiting meetings of lodges on Sunday, and that no Masonic transactions be published in a newspaper without the permission of the Grand Lodge. The latter law has been without doubt the reason why so little is known of Irish Masonic affairs. It is certain, however, that Masonry became so popular that within the first three decades after its introduction, there was scarcely a village or hamlet in the kingdom that did not have its masonic lodge, and in 1813 there were 123 Military Lodges on the roll. The condition of prosperity did not last long. The number rapidly decreased, attributable no doubt to the ban placed on the order by the Romish Church, though as late as St. Johns Day (in harvest), 1818, the Lodge of Ennis No. 60, attended the Roman Catholic Church there and heard a sermon preached by the Parish Priest who afterwards dined with the Brethren. Charters were granted by the Grand Lodge of Ireland to work in England and France, besides others in the British colonies, and one lodge was chartered in Ireland by the Mother Lodge Kilwinning.

in October, 1779, to certain brethren in Dublin under the title "High Knights' Templar of Ireland, Kilwinning Lodge." How this lodge became the source from which all the high grade bodies in Ireland sprang we will show when treating later of the higher degrees of which the Irish brethren became ardent supporters, as besides the Royal Arch, Knight Templar, Rosy Cross, Kadosh, and the Royal Secret, which might be termed indigenous as being of British origin, they imported the Charleston Rite in 1808, and the Rite of Mizraim in Circa 1840.

At present the Grand Lodge of Ireland has on the roll 500 lodges in Ireland, 8 Military Lodge, and 40 in the British colonies. The bulk of the lodges are, of course, in the Protestant districts, in the City of Belfast alone there are 69 lodges. By a system peculiar to the Grand Lodge of Ireland, the lodges are distinguished more by their number, than by their name, and the number of a lodge on the roll of Grand Lodge is no index to its age, as the numbers of dormant lodges are given to newly instituted lodges, thus for instance we find a lodge numbered 7 established in 1859 and one numbered 336 established in 1759.

The Grand Lodge of Ireland recognizes as ancient Masonry the three Craft degrees, the Mark and the Royal Arch, but recognizes as Masonic the Knights Templar, Prince Mason and forbids its members belonging to any other degrees terming themselves Masonic other than these it officially recognizes.

FRENCH MASONRY EXPLAINED BY A FRENCHMAN.

President P. E. Kellett, of the Past Masters' Association of Winnipeg, recently wrote to the Grand Secretary of the French Grand Orient as follows, after the Masonic Standard of New York:

There has been considerable speculation among craftsmen as to the status

of Masonry in France, particularly as to its relationship with various Grand jurisdictions, notably the Grand Lodge of England. This matter was taken up by Bro. P. E. Kellett, president of the Past Masters' Association at Winnipeg, who wrote to the Grand Secretary of the Grand Orient of France soliciting enlightenment on the subject. He said in his letter of inquiry:

"It may be said frankly at the outset that the Grand Orient of France is generally looked upon by the rank and file here as an absolutely impossible organization for us to recognize in any way. You are generally considered to have departed from the ancient traditions of the Order, to be frankly atheistis, and to be in a great measure a political organization. I have heard it said by some here that you have mixed lodges of men and women, and that you have made numerous innovations in Masonry that are not in accord with the ancient tenets of the Order.

These are charges which I can neither indorse nor deny, not having the necessary knowledge. As your organization is the largest Masonic organization in France, I can hardly imagine that it can be so "terrible" as some would have us believe. Will you enlighten me?

I believe at one time you were in friendly intercourse with the Grand Lodge of England. Why was this cut off? I presume there was some argument in connection with it; if so, what was your side of the contention? Does the Grand Orient of France control only the first three degrees, or these and the higher degrees as well?

G. Goneau, who is "President of the Council of the Order," replied as follows:

It is easy to say that the Grand Orient of France has abandoned the ancient traditions of the Order; but it is very difficult to prove it. To state that we

are frankly atheistic is to commit the greatest error. It will be sufficient that you read the second paragraph of the first article of our constitution, which reads as follows:

"Freemasonry has for its basic principles mutual tolerance, respect for others and for oneself, and liberty of conscience." I can affirm that the Grand Orient of France is neither deist, atheist, nor positivist. All philosophical conceptions are represented within its body.

In what manner is the Grand Orient of France a political organization? It includes among its members (it must not be forgotten that France is a republic) citizens belonging to all the various phases of political opinion. You will thus see that the Grand Orient of France is not bound to any party, and cannot in consequence be considered a political organization.

The Grand Orient of France consists of lodges which confer the first three degrees (Entered Apprentice, Fellowcraft, and Master Mason), chapters which work up to the eighteenth degree. (Rose Croix), philosophical councils or aeropages which work up to the thirtieth degree (Kadosh), the Grand Lodge of Rite (Supreme Council of the Grand Orient of France; this confers the thirty-first, thirty-second, and thirty-third degrees). The Grand Orient of France, which was founded in 1736, includes at present 472 lodges, seventy-five chapters and thirty-one philosophical councils or aeropages.

Contrary to the information that has been given you, we have not under our jurisdiction mixed lodges of men and women, nor lodges of women only. We do not even recognize such lodges.

The Grand Orient of France, while it respects all philosophical beliefs, insists upon absolute liberty of belief. This does not mean that we banish from our

lodges the belief in God. The United Grand Lodge of England on the contrary desires to make a belief in God in so manner compulsory. The Grand Orient of France is much more liberal, since proclaiming the absolute liberty of belief it permits to each one of its members the liberty to believe or not to believe in God, and by so doing desires to respect its members in their convictions, their doctrines, and their beliefs.

This is the reason why fraternal relations do not exist between the United Grand Lodge of England and the Grand Orient of France. We regret this exceedingly. England has always been considered, rightly in other respects, a country of liberty. It is difficult to understand under the circumstances why the Freemasons of this great and noble nation should want to deprive the brothers of France of this same liberty. I ardently desire to see these difficulties which appear to me to be based upon mutual understanding removed. As a Freemason and as a Frenchman this is my fervent wish.

QUINTENNIAL MEETING

Of the Confederated Supreme Council of the Early Grand National Scottish Rite of Ancient and Accepted Freemasons for North America.

The regular quinquennial meeting of the Confederated Supreme Council was held on the sixth day of January, 1911, at Salt Lake City, Utah. Frater Matthew McB. Thomson, M. P. S. G. C., presiding.

The following councils were represented, viz.: De Molay, Salt Lake City; Golden Gate, San Francisco; Angelus, Los Angeles; Pacific, Seattle; Tacoma; Kilmarnock, Chicago; McHood, Portland, Ore.; Kilmarnock, Astoria, Ore.; Vallejo, Vallejo, Calif.; Rius, Detroit; Star, Chicago; United, Salt Lake City.

The Supreme Council having been opened in ample form on the thirty-third and last degree of the Rite, the credentials of the representatives were vided and approved, when reports of the condition of the Rite was submitted from the various Deputies and found satisfactory, progress being reported in all directions in spite of bitter opposition on the part of the Charleston Rite, who so falsely represent themselves "Scottish."

The ninetieth degree of the Rite of Mizraim and the ninety-fifth degree of the Rite of Memphis were conferred on several of the Frates, and the decoration of the Lybic Chain was given to Frates Volker, Garner and Muller of De Molay Council.

Much important business was transacted which will have a far-reaching effect on the welfare of the Rite. The meeting was of a most harmonious nature and will be long remembered by the Frates who had the pleasure of attending it.

The following Frates were elected to office for the ensuing term:

Sovereign Grand Commander, Mathew McBlain Thomson, Salt Lake City; Sovereign Grand Commander Depute, S. H. Haines, Portland, Ore.; Sovereign Grand Secretary General, Thomas Perrot, Salt Lake City; Sovereign Grand Treasurer General, D. Bergera, Helper, Utah; Sovereign Grand Almoner, E. P. Edsen, Seattle, Wash.; First Lieutenant Grand Commander, G. W. F. Volker, Ogden, Utah; Second Lieutenant Grand Commander, Eli Gordon, San Francisco, Cal.; Grand Minister of State, S. A. Wundtall, Los Angeles, Cal.; Grand Master of Ceremonies, Walter Kallunki, Astoria, Ore.; Grand Keeper of Archives, G. A. Muller, Ogden, Utah; Grand Marshal, Emil Kliese, Tacoma, Wash.; Grand Prelate, A. O. Thomas, Detroit, Mich.; Grand Orator, Alexander Busch, Chi-

cago, Ill.; Grand First Standard Bearer, August Bellavia, Chicago, Ill.; Grand Second Standard Bearer, George A. Cook, Vallejo, Cal.; Grand Expert, H. M. Lortsen, Astoria, Ore.; Grand Pursuivant, J. J. Enos, San Francisco, Cal.; Grand Captain of the Guard, F. P. Helser, Tacoma, Wash.; Grand Sentinel, Fred S. Garner, Ogden, Utah.

Office-Bearers elected in the Grand Consistory:

Commander-in-Chief, Mathew McBlain Thomson, Salt Lake City; Deputy Commander-in-Chief, George Pulver, Seattle, Wash.; First Lieutenant Grand Commander, F. W. Heide, Tacoma, Wash.; Second Lieutenant Grand Commander, Adam Kowalski, Chicago, Ill.; Grand Orator, W. H. Toller, Ogden, Utah; Grand Chancellor, G. A. Muller, Ogden, Utah; Grand Corresponding Secretary, Thomas Perrot, Salt Lake City; Grand Prior, Revd. Giuseppe Anastasi, Chicago, Ill.; Grand Marshal, Dr. W. A. Dunton, Los Angeles, Cal.; First Standard Bearer, J. F. Blust, Los Angeles, Cal.; Second Standard Bearer, Hermann Juchartz, Detroit, Mich.; Grand Hospitaller, Lewis Zoz, Detroit, Mich.; Captain of the Guard, Theodore Carlson, Seattle, Wash.; Grand Sentinel, Fred S. Garner, Ogden, Utah.

On the 18th day of December the following named Office-Bearers were installed into office in Lodge Glenlivet No. 43, Vallejo, Cal.: R. W. M., J. O. Timm; Master Depute, Otto Hickstein; W. S. W., George Cook; W. J. W., G. Uebener; Secretary, J. C. Sanders; Treasurer, C. S. Perry; Sr. Deacon, Jack Posser; Jr. Deacon, Frank Valli; Sr. Steward, Ed. Morinzoni; Jr. Steward, G. F. Koeing; Almoner, A. Franciskine; Inner Guard, E. Kirbach; Tiler, J. W. Hoover; Lodge Deputy, Carl Derganc.

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EDITORIAL.

It is with feelings of sorrow and regret that we have to inform the brethren and our readers of the death of our beloved brother and co-worker in the cause of Universal Masonry, Brother R. S. Spence, Past Grand Secretary General of the A. M. F., and assistant editor of the Universal Freemason, which occurred on the morning of the 27th of January. Bro. Spence had been ailing for some months past and it was this poor condition of health that caused him to refuse re-nomination to the office of Grand Secretary which he had held since the organization of the A. M. F. The association of the editor-in-chief with Bro. Spence ante-dated Bro. Spence's connection with Masonry by many years, and has been of a varied, though always pleasant nature. The acquaintance dates from 1882, and ripened with the years whether the relations were of a business or social nature. In 1886-8 while Bro.

Spence was district attorney for De Lake county, Idaho, the editor was sheriff of the same county, and in many years we were associated Masonically.

When convinced by observation and experience of the lamentable shortcomings of the local system of so-called Masonry practiced by the State lodges, as compared with the true Universal Masonry, a few earnest brethren banded themselves together in an attempt to restore the loved institution to its pristine purity. Bro. Spence was one of the most enthusiastic workers in the cause and continued such until his death. In Bro. Spence's death Masonry has lost a sincere adherent, and the A. M. F. a zealous worker. His memory will be revered by all who had the privilege of knowing him, and the sympathy of the brethren is extended to his sorrowing family.

THANKS.

To return individual thanks to all the BB. who have sent us greetings for the new year, and for our birthday anniversary, though a pleasant task, could not adequately be done without encroaching on other duties, therefore the BB. who have thus kindly remembered us will accept this appreciation of our heartfelt thanks and gratitude.

MASONIC CALENDAR.

We are often asked by the BB. what are the proper Masonic dates as to the several degrees, we have referred to this query several times before, as probably the brother inquiring is in possession of the number in the previous answer has appeared again reply: Most every Rite of Masonry has its own system of chronology thus Craft Masonry adds 4000 years to the Christian era and term it "

Local, abbreviated A. L. Year of Light. This is done in the English speaking countries and in the "Modern French Rite." In the high degrees of the Scottish Rite the Hebrew Calendar is used, abbreviated A. H. or A. M.—Anno Hebraica, or Anno Mundi—Hebrew Year, or Year of the World.

The Rite of Mizraim uses the chronology of Arch Bishop Usher, adding 4004 to the current year. The Rite of Memphis prefixes the date of the current year by the figures 000.000. In the Craft degrees the usual month is used, the year beginning with the first of January. In the French Rite the year begins the first of March, and the months are numbered, not named. In the Scottish, and Mizraim Rites the year starts with the first of the month Tishri, which this year occurred Sept. 28. The Memphis Rite uses the Egyptian calendar. Shrine documents date from the Mahomedan Hegira A. D. 682, which would make this year A. H. 1335. The Royal Arch of Zerubbabel dates from the building of the second temple, B. C. 530, and is styled "Anno Inventiones." In the Mizraim and Memphis Rites) the date is from the completion of the first temple, B. C. 1000, also termed "Anno Inventiones." This date is also used in what are known as the "Egyptic Degrees," which are simply a parody on certain of the Scottish degrees. When thus used the date is styled "Anno Depositionis." In the year of the deposit.

Knights Templar date from the creation of the order in 1118. The Priestly Order, or White Mason, from the year of the Incarnation, A. D. 1686. And the Knights of the Red Cross of Rome and Constantine from 312 A. O. The Sat D'Hai from 000,5181.

There is not a single number of "Light" that does not contain some good things. We were particularly struck with an article written by the editor in the January 1st issue, headed "Brotherhood in a Church," and told how men of different religious denominations, even Jews and Catholics, putting religious affiliations aside, had united in a brotherhood to better do the will of the Master. Its members are men who believe that the practical way to get the world to do anything is to show the world you love it, and prove it by backing up words with deeds. How refreshing indeed it is to find instances where good men refuse to be bound by creeds which narrow their lives and bind them to distrust their fellows, though it may not presage the nearness of the millenium any more than one swallow does the coming of spring. Still it is a move in the right direction. These men are broad-minded enough to see that though others may not conscientiously subscribe to every minuate of their creed, that there is much to be done that all believe in, and that can best be accomplished by united effort. Why we ask, is it that the Local Mason cannot be taught such a lesson? In what church is the beauties and obligations of brotherhood better taught than in the Masonic lodge? Where is toleration more extolled, and intolerance more decried than in the beautiful and impressive language of our ritual. And where, to their shame be it said, has there ever been more intolerance displayed by one religious sect towards another than by the adherents of localism towards the advocates of Universal Masonry? Truly an ounce of practice is worth a pound of precept.

AND THEY BELIEVE IT.

The Apostle Paul said of the men of

If Good for the Church, why don't the lodge try it?

Athens that of all things they were too superstitious, and accepting superstition as an abnormal development of the faculty of believing, the American local Mason has the ancient Athenians completely beat; that is, if he can swallow the distortion of facts so freely dealt to him in the name of Masonic history. As one of the latest instances of this kind we quote from a "Brilliant Address," delivered by a prominent local Mason at the anniversary of a Knight Templar Commandry.

"In this period of Masonic invention it was noted by members of the York Rite in America that they had no degree of a distinctly Christian character, and many good men felt that the rite would never be complete until such orders were provided for it. The first effort to meet this desire in the York Rite, so far as written records show, was made in Boston, August 28, 1769, when a Knight Templar was created at a chapter meeting. Where the ritual used on the occasion came from, or what authority was behind it, is one of the many baffling mysteries with which writers on Masonic topics are confronted. But that the Commandry orders were conceived in America, all historical records agree.

The Council degrees came later (in 1783) from Berlin under authority of Frederick II, King of Prussia, and by them the present structure of York Rite Masonry was completed—the Chapter originated in England, the Council in Prussia, and the Commandry, in the United States."

In reading the pabulum supplied for the consumption of local Masons one is prepared to meet with almost anything, but it has seldom been our lot to meet with so many distortions of facts in such small space, and certainly shows that the speaker knew but little, if anything,

of the subject on which he speaks. From the Chivalric degrees originating in the United States, the merest tyro Masonic history knows that the degrees were given in connection with Masonry in France as early as 1743. The Templar grade was well known in Scotland in 1745, and we have the testimony of contemporaneous writings, and old diplomas to show that the degrees were worked in Craft Lodges in England, Ireland and Scotland as early as the middle of the 18th century. St. Andrews lodge of Edinburgh, which possesses the oldest extant minute recording the making of a Knight Templar in a Craft lodge, was chartered by the Grand Lodge of Scotland in 1717 and without doubt whatever degrees practiced were all obtained from that source. If it be any satisfaction to a brother, however, we can assure him that although the Chivalric degrees DID NOT originate in the United States, they have been altered and corrupted so much since their introduction therein, that an American Knight Templar can pass him as such in no other country in the world.

About the Council degrees and Frederick of Prussia it is a waste of time to refute the statement he makes could only be a Masonic Rip Van Winkle who had read nothing for near 100 years that could swallow it.

UNRECOGNITION BUG.

The "Unrecognition" bug, microscopic whatever it is has severely bitten good brother of the "Duluth Masonic Calendar" with the result that he refused thereon in his Christmas number and his effusion has been copied into others of our exchanges. Why the one of the year usually associated with "Peace on Earth, Good Will to Men" should be chosen by our Duluth brother to attack those whose only fault seems

to be that they prefer ideals of their own rather than follow those adopted by him and his ilk is probably more of the mysteries met with in real Masonry. The article wonders why the unrecognized laws and real landmarks of Freemasonry which so clearly and definitely prescribe what constitutes a legitimate body of Masons in these United States, should not be sufficient to decide all questions which might arise in connection with "Who Is Who in Masonry." Does the brother mean to imply that there are specially recognized laws and real landmarks of Freemasonry in effect the United States of America only, or does he mean that by the universally recognized—and let us add unalterable—Landmarks of Freemasonry, Masonic affairs in the United States should be judged as they are elsewhere? If the former, we have nothing to say, no objection to raise, as then his peculiar brand of Masonry—being acknowledgedly local, constricted, and peculiar—would not be a branch of the truly universal would not in fact be Masonic at all, therefore would be perfectly justified in making such laws as best suited itself and dubbing these laws landmarks if they so desired. If, however he means the latter, then we who also claim to be of the body universal have something to say.

We believe the brother means well, but starting from wrong premises his own argument turns against him, he is correct when speaking of divisions in Masonry, he says, "Masonry cannot cure these evils by trying to hide them, to bring them up, because in this way the innocent are deceived and the willful are encouraged. Ignorance of what is

going on leads many a good thinking Mason into temptations and into connections out of which when he make the discovery that he has been deceived he finds it impossible to retrace his steps." With this we are perfectly in accord, turn on the light by all means, let the world know that there are in Masonry as in everything human, differences of opinion, that while all Masons have—or should have—one ideal, different ideas prevail as to the best way of attaining it, and above all let us be honest. Do the local lodges in Duluth tell prospective candidates that there are other Masonic lodges in this country with which he cannot affiliate, that there are other countries where there have been Masonic Grand Lodges before a white man ever set foot in Minnesota with whose members he will not be allowed to affiliate? Will they tell him that the Grand Lodge of Minnesota by which the lodge he intends to join is chartered, is a self-constituted body without charter or other authority for its own existence? That in fact if he joins that lodge he will find Masonry is not the world wide institution he had hoped and expected to find, but a narrow hide-bound clique, possessing some of the letters of Masonry, but from which the spirit had entirely fled. If you do all this then at least are you honest even in wrong-doing, if not, then are you frauds and imposters, wolves in sheep's clothing, utterly unworthy the respect of honest and honorable men.

Thus much for generalities indulged in in the article, but there is one part that touches us of the American Masonic Federation particularly, speaking of the A. M. F. "One of its methods, so it is claimed, is for a lodge of the obedience of these alleged Grand Lodges

(meaning GG. LL. in the A. M. F.) to send a request to a lodge of a recognized Grand Lodge to have the degrees conferred on a Brother and then the connection between the two bodies is heralded as a proof of their identity and legitimacy." What is meant by this we do not know, but if it means that the A. M. F. uses underhand means to foist itself on local lodges, we can assure our Duluth brother that whoever told him so imposed on his credulity, and by him repeating the falsehood he is to that extent equally culpable.

SCOTTISH MASONRY, WHAT IS IT?

In the light of the report, found in another column, of the meeting of the Confederated Supreme Council of the National Scottish Rite, it might be pertinent to reply to the question which heads this item, the more so as there are several bodies in this country which masquerade under the name "Scottish" without the shadow of a claim to the title. We do not mean to enter into any argument as to the validity of the title of these several claimants, all are equally wrong, and the use of the name by any one body which cannot show its charter or authority from Scotland is fraudulent. The only body that possesses such authority is the Confederated Supreme Council in the American Masonic Federation. Therefore it is the only legitimate claimant to the title, "Scottish Rite," in this country.

THE RIGHT OF VISIT.

Since the issuance of the edict on the right of visit and examination of visitors published in our December issue we have received several inquiries seeking information as to its enforcement. We will therefore endeavor to make our meaning plain as possible so as to avoid misunderstanding.

We would discourage as much as possible extending invitations to members of the local system to visit our lodge. They must not be permitted to be present during the conferring of degrees. It is better, therefore, they should not be present with us at all. Like the Jews of old, we should have no dealing with Samaritans, the locals are not of our household, they have neither part nor lot with us, and their visits to our lodge are prompted either by idle curiosity or to learn what their own system can teach them.

There is no esoteric Masonic knowledge that the local has that is not known to the Universal Mason, while there is much in Universal Masonry of which the local Mason is ignorant, and while we have no desire to selfishly hide our light under a bushel, we desire that it is not might be dispersed in a lawful manner. Therefore, if a local Mason desires Masonic knowledge that can only be obtained in a lodge of Universal Masonry let him be healed and affiliate with the Genuine Masons in proper form.

ORIGIN OF TEMPLAR.

That industrious and accurate Masonic historian, Bro. Chetwoode Conley, is of the opinion that the Templar Order as accepted by the English-speaking Masonic world, had its origin in Ireland not earlier perhaps than 1758, and that the place of the Order's birth was either the town of Tipperary or Fethard in the same country. In the *Abbe Rezon* of 1782, there is a prologue to the Templar play which reads thus: "This institution, ancient in its kind, in Fethard first was polished and refined."

On the other hand, the Templar degree was recognized in the by-laws of Lodge No. 296, which was warranted in Tipperary Town on June 24, 1758.

"Thus," says our learned brother, "we can see the infancy, if not the birth, in the mind, of the Masonic Knight Templar degree that has found favor with the English-speaking craft." Brother Crawford's judgment must be received with the respect to which it is always entitled on any question of Masonic antiquity. However, there are other considerations which cannot justly be lost sight of in naming places and dates and which, in the opinion of other eminent Masonic writers, carry the Order some years back beyond the date mentioned above. If we can trace the Order anywhere in connection with Freemasonry prior to 1758, said date cannot have been that of its birth. Now Bro. Greiner states that about the year 1740 a number of degrees alleged to have been of Scottish origin made their appearance in all parts of France. Bro. Carl Wiebe tells us the same thing. Bro. Yarker identifies the Knight Templar degree as one of the number. Writing of a Royal Templar certificate of 1779, Bro. Yarker says: "The system is derived from the Stuart faction of Clermont in France, dating back to 1738." He also says that the Clermont Chapter gave the degrees of Novice Ecossaise and Knight of the Temple in 1736, and that between 1738-1758 the information is uniform that the Council of Clermont recognized seven degrees, among them being the "Illustrious Chevalier or Chevalier Templar." He also adds that the first Clermont Chapter was largely composed of English, Irish and Scotch, and that the seven Clermont degrees were "Brought from the very heart of Albion." If these statements are true the Templar Degree, or something very like it, had certainly existed in Britain prior to 1758.

The above considerations do not at all conflict with the Templar prologue to the Fethard Templar play. The Order which was "polished and refined" there may have existed in a crude state for many years before. The rough ashlar always precedes the polished stone.—The Freemason.

REPORTS OF LODGES.

On the 13th day of December the following Office-Bearers were installed in Lodge Caledonian, No. 29, of Tacoma, Wash.: R. W. M., Emil Kliese; Master Depute, John Rostgaard; Master Substitute, W. J. Hanson; W. S. W., James Jensen; W. J. W., F. W. Kleese; Secretary, Erich Siburg; Treasurer, Sam Simon; Sr. Deacon, F. W. Heide; Jr. Deacon, A. Askelson; Sr. Steward, E. A. Wall; Jr. Steward, D. Salituri; Almoner, S. J. Baldwin; Inner Guard, T. C. Olson; Tiler, James Reid; Lodge Deputy, J. B. Keener.

On the first day of December, 1916, the following named Office-Bearers were installed in Lodge Alliance, No. 101, Chicago, Ill.: R. W. M., Stanley Skrzynceki; Master Depute, Bol. Wawygnekiewicz; Master Substitute, J. Slipice; W. S. W., Joseph Smolen; W. J. W., John Szwedo; Secretary, Frank Szczepkowski; Treasurer, Karl Bojkowski; Sr. Deacon, Max Drygalski; Jr. Deacon, Joseph Kazmierzak; Sr. Steward, John Kaznowski; Jr. Steward, Frank Kaznowski; Almoner, Mike Bobinski; Inner Guard, J. Podosek; Tiler, F. Dumanski; Lodge Deputy, John P. Krechniak.

On the eighth day of December, 1916, the following named Office-Bearers were

installed in Lodge Viking, No. 75, Chicago, Ill.:

R. W. M., Stanley J. Katariski; Master Depute, Wm. M. Anderson; Master Substitute, Joseph M. Wold; W. S. W., Francis T. Niklewicz; W. J. W., Mieczyslaw Orlowski; Secretary, Stanley Siniarski; Treasurer, Theodor Giese; Sr. Deacon, Anton Adam Katariski; Jr. Deacon, Bernard Sosnowski; Sr. Steward, Anton Zdzieblowski; Jr. Steward, Konstanty Dobrzanski; Almoner, Ignatius Winkler; Inner Guard, Anton Mydlach; Tiler, Michael Krajewski; Lodge Deputy, Alexander Busch.

On the 18th day of December, 1916, the following Office-Bearers were installed in Lodge Trinity, No. 44, Seattle, Wash.: R. W. M., W. S. Pulver; Master Substitute, George Pulver; Master Depute, Emile Sauer; W. S. W., Paul Raden; W. J. W., H. R. Alsleben; Secretary, T. J. Engelstadt; Treasurer, T. J. Engelstadt; Sr. Deacon, Harry Barnum; Jr. Deacon, Theodore Carlson; Orator, Harry Allen; Marshal, P. J. Brodesser; Almoner, John Morrison; Sr. Steward, Charles Fredlund; Jr. Steward, John Fredlund; Inner Guard, Victor O. Anderson; Tiler, H. E. Knowles; Chaplain, Robert Stewart; Lodge Deputy, Fred W. Kotelman.

On the 5th day of December, 1916, the following Office-Bearers were installed in Lodge Haladas, No. 49, New York City: R. W. M., Jacob Schonberger; Master Depute, Alexander Kalla; W. S. W., David Oberlander; W. J. W., Jacob Eskstein; Secretary, Gabriel Blau; Treasurer, John Nagy; Sr. Deacon, Alexander Heteny; Jr. Deacon, Joseph Berger; Almoner, Stephen Hajdukovich; Inner Guard, Samuel Klein; Tiler, John

Urf; Lodge Deputy, Karl Torok.

The following Office-Bearers for the Provincial Grand Lodge of Washington were elected and installed December 27th, 1916, at Tacoma, Wash.: Provincial Grand Master, J. B. Keener; Provincial Grand Master Substitute, Fred W. Kotelman; Provincial Grand Master Depute, W. J. Hanson; Provincial Grand Senior Warden, W. S. Pulver; Provincial Grand Junior Warden, F. W. Heide; Provincial Grand Secretary, Paul Raden; Provincial Grand Treasurer, F. P. Hesser; Provincial Grand Chaplain, E. P. Edsen; Provincial Grand Senior Deacon, Ira DeLong; Provincial Grand Junior Deacon, Harry M. Gill; Provincial Grand Senior Steward, F. W. Kleese; Provincial Grand Junior Steward, T. J. Engelstadt; Provincial Grand Inner Guard, H. R. Alsleben; Provincial Grand Tiler, J. A. Huvinen.

REPORTS OF PROVINCIAL GRAND MASTERS—WASHINGTON.

Bro. E. P. Edsen, who has just retired from the office of Provincial Grand Master of the State of Washington, an office to which he had been re-elected several times, and which he has filled with credit to himself, and profit to the A. M. F., sends in his usual complete and instructive report of his visitations to the lodges, and the condition of Masonry generally in the state.

From the report we find that all the lodges in the Province are in a healthy condition, and are recovering from the depression of trade from which the whole Northwest has suffered so much. In making official visitations Bro. Edsen has been helped much by an efficient staff of Deputies, who have greatly

lightened his labors. Bro. Keener, who succeeds Bro. Edsen in the Provincial Grand Mastership, will, we are assured, worthily walk in Bro. Edsen's footsteps, and will have the advantage of his advice and assistance.

OREGON.

In the report made by Bro. Haines, Provincial Grand Master for the State of Oregon, we find that the Lodges there are all in good condition, in spite of, or perhaps because of, the malignant and persistent persecution that they have suffered at the hands of some men who disgrace the name of Masonry by claiming membership in the fraternity.

Special mention is made in the report of the lodges in Astoria and Springfield, which continue in splendid condition, though so far away from the capital that they cannot be so often visited officially as would otherwise have been done.

The lodges in Portland are in the heat of the battle and consequently suffer most from the dastardly tactics of our enemies, who, unable to meet the brethren in debate, either verbal or written, descend to the most despicable tactics to hurt, usually lies and innuendo, they might as well try to sweep back the ocean with a broom as to stop the progress of the A. M. F. by such means.

visiting brethren. The work was conducted in Italian language and was ably presented by the Venerable Master, G. C. Laraio and Wardens. The Senior Deacon, Bro. John Martoui, being especially proficient in the ritualistic work.

The lodge was honored by the presence of the Most Worshipful Provincial Grand Master, Bro. Dr. J. H. Friedman, who delivered the charge and lecture.

Bro. Dr. D. Paccione of the G. O. of Italy, also honored the lodge and complimented the officers on the ceremony.

R. W. M. Schoenberger of Haladas Lodge, and R. W. M., Dr. Cappota of Hiram Lodge, spoke words of encouragement for the good of the Order.

The lodge being closed in peace and harmony, the brethren all retired to a cafe, where an elegant banquet had been prepared, which was much enjoyed by all.

With best wishes and hopes for a prosperous and happy next year for not only Galileo Lodge and its members, but to all Masons wherever they may be.

By order of the R. W. M.

Fraternally yours,

DONATE ROMANO,

Secretary.

New York City, Jan. 13, 1917.

Editor of Universal Freemason.

Illustrious and Very Dear Brother: At the close of the year 1916, on St. John's evening, Galileo Lodge, U. D., had an extraordinary meeting, of which the Sublime Degree of M. M. was conferred on a class of nine members in the presence of a large delegation of

THOMPSON MONUMENT FUND

(Continued.)

Stfl. Johns, No. 1.....	5.50
Fidelity, No. 73.....	6.20
Alliance, No. 101.....	10.00
Laurel, No. 85.....	4.85
Savoy, No. 35	24.20

We learn from an exchange that an Arkansas lodge was unable to initiate a candidate recently, the reason given for the inability being that the candidate was not there to be initiated. The lodge found, like the recipe for making hare pie, that it was first necessary to catch your hare. As it was a lodge of the locals we are in doubt whether to congratulate the candidate, or condole with the lodge.

ONE ON BILLY.

Billy Sunday stopped a newsboy in Philadelphia the other day and inquired the way to the postoffice.

"Up one block and turn to the right," said the boy.

"You seem a bright little fellow," said Sunday. "Do you know who I am?"

"Nope."

"I'm Billy Sunday, and if you come to my meeting tonight I'll show you the way to heaven."

"Aw, go on!" answered the youngster: "you didn't even know the way to the postoffice."

ADVERTISEMENTS.

All matters of business for the "Universal Freemason" must be addressed to T. Perrot, 418 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 418 Vermont Building, Salt Lake City, Utah.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. Emil Kliese, R. W. M., 2120 So. C. St. Erich Siburg, Secretary, 1339 So. E. street.

Laurel Lodge No. 85, San Francisco, Cal., meets the first and third Fridays of each month, 402 German House, Turk and Polk streets. Visitors welcome. C.

P. Griffin, Master; I. Less, Secretary, 11 Webster street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Adam Kowalski, 33, 3129 Logan St. Secretary, St. Simiarski, 32, 3138 Lawndale Ave.

Fidelity Lodge No. 73, Rock Spring, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Spring. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, 496.

Rizal Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon 1:30 at Knights of Pythias Hall, 13 Powell St. R. W. M., B. R. Losada, Secretary, Broadway; Acting Secretary, M. D. Allen, 1263 Mason street.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m. at Caledonia Hall, 119½ South Spring St. Henry A. George, R. W. M., 420 S. Broadway Ave.; S. Hyams, Secretary, 119½ South Spring St.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornberg, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ill., meets every second and fourth Tuesday of each month at 8 p. m. 1223 Milwaukee Ave. R. W. M., Willa, 32 deg., 815 N. Winchester Ave. Secretary, S. Sosniak, 2028 Potomac Ave.

Rising Star Lodge No. 84, of Sanamento, Calif., meets every Wednesday 8 p. m. at 706½ N. St., in Hall 8. N. Kadel, R. W. M., 706 N. St.; A. S. Hall, Secretary, 504½ K St.

THE UNIVERSAL FREEMASON

Volume 9

March, 1917

Number 9

OFFICIAL.

United Grand Orient of Portugal.

Brother Jose da Costa Pina has been commissioned to represent the Supreme Lodge of the U. S. A., A. A. S. R., near the Gran Oriente Lusitano Unido.

Bro. J. J. Enos, 33d. of San Francisco, has been recommended as Representative of the Gran Oriente Lusitano Unido near the Supreme Lodge of the U. S. A., A. A. S. R.

The Ill. Fraters William Dreher and A. N. Thomas, P. of the R. S., were crowned and throned Sovereign Grand Inspectors General on the 3d of February, 1917.

TABLOID HISTORY.

(Continued.)

Scotland.

In compiling a sketch of Freemasonry in England and Ireland the compiler is hampered by the paucity of reliable data for the one, and its entire absence for the other, so far as the pre-Grand Lodge era is concerned. In writing of pre-Grand Lodge Freemasonry in Scotland the difficulty on the other hand consists in selecting from the super abundance of material contained in old lodge minutes, some reaching back to the 15th century and continuing without a break to the present day, such as while properly treating of our subject, will allow this sketch to be confined to the space allotted to it.

To point with any degree of exactitude to the time when, or the source from which Masonry was first introduced into Scotland is impossible. We can with safety presume that its introduction was co-eval with the building of the great ecclesiastical edifice of the 9th and succeeding centuries by the Scottish kings whom we are told were great patrons of the art, one of whom, David I., spent so much of the kingdom's resources in this manner that one of his successors called him a "sair Sanct for the crown." This theory is the more probable when it is considered that these old lodges are all in Cathedral or Abbey towns—Kilwinning Abbey, Holyrood Abbey, Melrose Abbey, St. Machars Cathedral (Aberdeen), Scoon Abbey (Scoon and Perth), Glasgow Cathedral, Dunblane Cathedral, Cambus Kenneth Abbey (Stirling). No other country possesses so many lodges whose origin is lost in the mists of antiquity, and the continuance of these lodge through the centuries is the more remarkable on account of the tempestuous time civil and religious, through which the country had to pass from the 12th to the 16th centuries, and no more fitting tribute could be paid to the tenacity of the Scottish character, than the fact, that Masonry having once taken root, survived there longer than elsewhere, that there, and there only, can anything resembling lodge organization be found prior to the era of Grand Lodges, as we now know them.

In the first chapter of this sketch mention was made of other Trade Guilds having existed side by side with the

Mason Guild in Scotland, having even been co-signatories with the Masons in ancient charters, and reciprocal privileges were granted in many cases by the one guild to the other. This connection is a subject neglected generally by the writer on Masonry, probably because a comparison of Masonic usages and customs with the real, or supposed customs and usages of the ancient Egyptians, Greeks and Romans gave the writer an opportunity to show the brethren how learned he was, or what is equally probable, because, so far as our knowledge extends, there has never been a writer on Masonry since Dermot and Preston (with the possible exception of D. M. Lyon) who belonged to the class of whom they wrote, who had knowledge at first hand of the customs still lingering among the operative successors of the early brethren, or who did not seek to trace the origin of names by which the tools in every day use were designated by appeal to a Hebrew or Greek Lexicon, instead of the obvious meaning to be found in the language which the workman spoke. The very rarity of the subject will therefore serve as an excuse—were one needed—for a short digression.

While all the leading trades from the middle ages had their guild brotherhoods, their secret initiations at the dramatizing of which their peculiar mystery play was the principal feature, with secret means of recognizing each other, there were three chief guilds with which several of the smaller sub-divisions were united. These were, the Mason Craft which embraced the workers in stone principally, though with the Slaters, Tilers, Plasterers and Bricklayers. The Square-men embracing the Wrights (carpenters) and all workers in wood and others of the building trades not taken in with the mason craft. The Hammermen, embracing all workers in metal.

With the drama of Masonic initiation we are all acquainted.

The Squaremen, now the sole survivors—in unaltered form—of the three, are also the closest connected with the masons, and without doubt in the square ceremony of initiation can be found more similarity to that of the Masons of the fifteenth century than in the priestly ceremonies of the Greeks, Romans or Egyptians, their mystery play went back to creation when they said the first square was found when the perpendicular ray of the sun first struck the horizontal plane of the river Euphrates. The WORD was found in the First Epistle to Peter. Like the Masons they wore blue for their trade color and had the compass and square for their emblem.

The Hammermen had for their patron Tubal Cain, and for their mystery the entertainment of the Craftsmen by Solomon before the dedication when Smith (Hammerman) was crowned King of the Craftsmen as he only had his own tools. The Hammermen in sequence had their emblem—the hammer in hand—crowned, and the only one of the guilds thus honored.

One peculiarity existing among the operative masons, the squaremen, and hammermen to the present day is that the one who has not been squared, and whose apron washed (technical term for initiation), can wear his apron first at the bottom, others must wear apron hemmed, and the writer has himself seen the apron of a Cowan forced taken from him and the fringe cut off.

As showing the intimate relations which existed between the building guilds in Scotland, reference may be made to the famous St. Clair Charter of 1628 to the Masons, Squaremen and Hammermen were equally signatories, and in many the eighteenth century Masonic Lodge a squareman was admitted for a less than one who had not been squared.

With this digression the main subject will be resumed.

in the matter of priority of existence there exists some dispute between the older Scottish Lodges, consequent to the loss or destruction of their oldest minutes, thus in the case of the Mother Lodge of Kilwinning her oldest preserved minute only dates 1642, both the Lodges of Edinburgh and Glasgow St. John have minutes of several years before that date, yet it is well known and proved by documentary evidence that the lodge in Kilwinning is the most ancient lodge not only in Scotland, but in the world. She is mentioned in the Schaw Statutes of 1551 and several old and existing lodges claim descent from her long anterior to her oldest minute, e. g., the Lodge of Seaton and Perth, which claims to have existed from 1192, claims Kilwinning Lodge as her mother. The dates of the older Scottish Lodges are further confirmed and placed by records in the Edinburgh minutes of incorporative charters and seals of cause having been given to the lodges.

Thus in 1527 a Seal of Cause was granted by the Council of Aberdeen to the Masons. Glasgow granted one to the Masons there in 1551. Ayr to the Masons in 1556, and so through a long list, but the oldest preserved record dealing with the Scottish craft is what is known as the Schaw Statutes of 1598 enacted to govern the Mason craft within the Kingdom, as the language of the Statutes.

The statuts and ordinanceis to be observed be all the Maister Maissounis within the realm. Sett down be William Schaw, Maister of Wark to his majestie And generall Wardene of the said craft, with the consent of the masteris efter this manner.

ITEM, first that thay obserue and keip all the gude ordinanceis sett doun of better concerning the privileiges of thair Craft be thair prediceors of gude memory. And specialie

That thay be trew ane to ane vther and love cheritable togidder as becumis

sworne brether and companzeounis of craft.

"ITEM, that thay be obedient to thair wardenis, dekynis, and maisteris in all thingis concernyng thair craft.

"ITEM, that thay be honest, faithfull, and diligent in thair calling, and deill uprichtlie wt the maisteris or awnaris of the warkis that thay sall tak vpoun hand, be it in task, meit, & fie, or owklike wage.

"ITEM, that nane tak vpoun hand ony wark grit or small quilk he is not abill to performe qualifeittlie vnder the pane of fourtie poundis money or ellis the fourt pairt of the worth and valor of the said wark, and that by and attor ane condigne amendis and satisfacioun to be maid to the awnaris of the wark at the sycht and discretioun of the generall Wardene, or in his absense at the sycht of the wardeneis, dekynis, and maisteris of the shrefdome quhair the said wark is interprisit and wrocht.

"ITEM, that na maister sall tak ane vther maisteris wark over his heid, efter that the first maister hes aggreit wt the awar of the wark ather be contract, arlis, or verball conditioun, vnder the paine of fourtie punds.

"ITEM, that na maister sall tak the wirking of ony wark that vther maisteris hes wrocht at of befor, vnto the tyme that the first wirkaris be satisfeit for the wark quhilk thay haif wrocht, vnder the pane foirsaid.

"ITEM, that thair be ane wardene chosin and electit ilk zeir to haif the charge over everie ludge, as thay are devidit particularlie, and that be the voitis of the maisteris of the saids ludgeis, and consent of thair Wardene generall gif he happynis to be pnt.

And vtherwyis that he be aduerteist that sic ane wardene is chosin for sic ane zeir, to the effect that the Wardene generall may send sic directionis to that wardene electit, as effeiris.

"ITEM, that na maister sall tak ony na prenteissis nor thre during his lyfe-

tyme wtout ane speciall consent of the hail wardeneis, dekyntis, and maisteris of the schirefdome quhair the said prenteiss that is to be ressauit dwellis and remanis.

"ITEM, that na maister ressaue ony prenteiss bund for fewar zeirls nor sevin at the leist, and siclyke it sall not be lesum to mak the said prenteiss brother and fallow in craft vnto the tyme that he haif seruit the space of vther sevin zeirls efter the ische of his said prenteschip wtout ane speciall licenc granttit be the wardenels, dekyntis, and maisteris assemblit for that caus, and that sufficient tryall be tane of their worthynes qualificatioun, and skill of the persone that desyirs to be maid fallow in craft, and that vnder the pane of fourtie pounds to be upliftit as ane pecuniall penaltie fra the persone that is maid fallow in craft aganis this ordr of the ludge quhair he remanis.

"ITEM, it shall not be lesum to na maister to sell his prenteiss to ony vther maister nor zit to dispens wt the zeirls of his prenteschip be selling yrof to the prenteissis self, vnder the pane of fourtie pounds.

"ITEM, that na maister ressaue ony prenteiss wtout he signifie the samyn to the wardene of the ludge quahair he dwellis, to the effect that the said prenteissis name and the day of his ressauyng may be ordrlie buikit.

"ITEM, that na prenteiss be enterit bot be the samyn ordr, that the day of their entores may be buikit.

"ITEM, that na maister or fallow of craft be ressauit nor admittit wtout the numer of sex maisteris and twa enterit prenteissis, the wardene of that ludge being ane of the said sex, and that the day of the ressauyng of the said fallow of craft or maister be ordrlie buikit and his name and mark insert in the said book wt the names of his sex admitteris and enterit prenteissis, and the names of the intendaries that salbe chosin to everie persone to be alsua insert in their

buik. Providing alwayis that na maister admittit wtout ane assay and sufficient tryall of his skill and worthynes in vocation and craft.

"ITEM, that na maister wrik ony soun wark vnder charge or command any vther craftisman that takis vp hand or vpoun him the wirking of maissoun wark.

"ITEM, that na maister or fallow craft ressaue ony cowanis to wrik his societie or companye, nor sende of his servands to wrik wt cowanis vnder the pane of twentie pounds sa of ony persone offendis heirintill.

"ITEM, it sall not be lesum to maisterit prenteiss to tak ony gritter task wark vpon hand fra a awnar nor extend to the sounne of ten pounds; the pane foirsaid, to wit xx liib, that task being done they sall interpet na mair wtout licence of the maister or warden or thay dwell.

"ITEM, gif ony questioun, stryfe, varianc sall fall out amang ony of maisteris, servands, or enterit prenteissis, That the parteis that fall to questioun or debait, sal signifie causis of their querrell to the partie wardeneis or dekyntis of their ludge within the space of xxiij hors vnder the pane of ten pnds, to the effect that they may be reconcilit and aggreit and the variance removit be their said wardenis, dekyntis, and maisteris; and gif of the saids parteis salhappin to be wilfull or obstinat that thay salbe privit of the privilege of their ludge and not permittit to wrik yrat vnto the tyme that thay submit thame self to ressaun at the sycht of their wardenis, dekyntis, and maisters, as said is.

"ITEM, that all maisteris, Intendaries of warkis, be verray cairfull to see skaffellis and fute gangis surelie sett placeit, to the effect that throw their negligence and slewth na hurt or schame vnto ony personis that wrikis at said wark, vnder the pain of discharging of thaim yrefter to wrik as

is havand charge of ane wark, bot
ever be subject all the rest of thair
is to wirk vnder or wt ane other prin-
cipall maister havand charge of the wark.
ITEM, that na maister ressaue or res-
t ane vther maisteris prenteiss or
vnd that salhappin to ryn away fra
maisteris seruice, nor interteine him
his cumpanye efter that he has got-
knowledge yrof, vnder the paine of
the punds.

ITEM, that all personis of the mais-
in craft conuene in tyme and place
ing lawchfullie warnit, vnder the pane
ten punds.

ITEM, that all the maisteris that sal-
opin to be send for to any assemblie
impoiting sall be sworne be thair grit
h that thay sall hyde nor conceill na
eltis nor wrangis done be ane to ane
er, nor zit the faultis or wrangis that
man hes done to the awnaris of the
rkis that thay haif had in hand sa
as they know, and that vnder the
e of ten punds to be taken vp frae
conceillairs of the saidis faultis.

ITEM, it is ordanit that all thir foir-
ds penalteis salbe liftit and tane vp
the offendaris and brekaris of thir
finances be the wardeneis, dekynis and
isteris of the ludgeis quhair the of-
daris dwellis, and to be distributit ad
s vsus according to gud conscience
the advyis of the foirsaidis.

And for fulfilling and observing of
ir ordinances, sett down as said is,
e haif maisteris conuenit the foirsaid
binds and obliesses thaim faithfullie,
d thanfore hes requseitit thair said
idene generall to subscriue thir pres-
s wt his awn hand, to the effect that
writentik copy heirof may be send
uerie particular ludge wtin this
m.

"WILLIAM SCHAW,

"Maistir of Wark."

In the following year another set of
utes were promulgated in the form of
addenda or supplement to the for-
the two form the fundamental regu-

lations of the Scottish Craft and relates
more particularly to Kilwinning and was
a part of the early charters granted by
her.

"FIRST it is ordanit that the warden
witin the bounds of Kilwynning and
vther placeis subject to thair ludge salbe
chosin and electit zeirlic be monyest of
the Mrs voitis of the said ludge vpoun
the twentie day of December and that wn
the kirk of Kilwynning as the heid and
second ludge of Scotland and yrefter
that the generall warden be advertysit
zeirlic quha is chosin warden of the
ludge, immediatlie efter his electioun.

"ITEM it is thoct neidful & expe-
dient by my lord warden generall that
everie ludge wtin Scotland sall have in
tyme cuming ye awld and antien' liber-
ties yrof vse and wont of befor & in
speciall, yt ye ludge of Kilwynning sec-
und ludge of Scotland sall haif thair
warden pnt at the election of ye ward-
enis wtin ye bounds of ye Nether Waird
of Cliddsdail, Glasgow Air & bounds of
Carrik; wt powar to ye said wairden &
dekyn of Kilwynning quhan thay hali
ony neid of inportance ado, and yai to be
judgit be ye warden and dekyn of Kil-
wynning quhen it sall pleis thame to
qvene for ye tyme ather in Kilwynning
or wtin any vther pt of the west of Scot-
land and bounds foirsaid.

"ITEM it is thoct neidful & expe-
dient be my lord warden Generall, that
Edr salbe in all tyme cuming as of befor
the first and principall ludge in Scotland,
and yt Kilwynning be the second ludge
as of befor is notourlie manifest in our
awld antient writts and that Stirueling
salbe the thrid ludge, conforme to the
auld privileges thairof.

"ITEM it is thoct expedient yt ye
wardenis of everie ilk ludge salbe an-
swerabel to ye presbyteryes wtin thair
schirefdomes for the maissonis subject to
ye ludgeis anent all offensis ony of
thame sall committ, and the thrid pt of
ye vnlawis salbe employit to ye godlie
vsis of ye ludge quhair ony offens sal-

happin to be committit.

"ITEM yt yr be tryall takin zeirlie be ye wardenis & maist antient maisteris of everie ludge extending to sex personis quba sall tryall of ye offenss, yt punishment may be execut conforme to equitie & justice & guid conscience & ye antient ordor.

"ITEM it is ordanit be my lord warden generall that the warden of Kilwynning as secund in Scotland, elect and chuis sex of the maist perfyt and worthiest of memorie within (thair boundis) to tak tryall of the qualificatioun of the haill masonis within the boundis foirsaid of thair airt, craft, scyance and antient memorie: To the effect the warden deakin may be answerable heiraftir for sic p(er)sonis as Js quittit to him & within his bounds and jurisdiction.

"ITEM commission is gewin to ye warden and deakion of Kilwynning as second luge, to secluid and away put furthe of yr societie and cumpanie all p(er)sonis disobedient to fulfil & obey ye haill acts and antient statuttis sett doun of befoir of Guid memorie, and all p(er)sonis disobedient eyr to kirk craft counsall and uyris statuttis and acts to be mayd heireftir for ane Guid ordour.

"ITEM it is ordanit be my lord warden generall that the warden and deakyn to be pnt of his quarter maisteris elect cheis and constitut ane famous notar as ordinar clark and seryb, and yat ye said notar to be chosinge sall occupye the office, and that all indentouris discharges and vtheris wrytis quhatsumevir pertaining to ye craft salbe onlie wrytin be ye clark and that na maner of wryt neyther tityll nor other evident to be admit be ye said warden and deakin before yame, except it be maid be ye said clark and subscriuit wt his hand.

"ITEM it is ordanit be my lord generall that ye hale auld antient actis and statuttis maid of befoir be ye predicessrs of ye masonis of Kilwynning be observit faithfullie and kept be ye craftis in all tymes cuminge, and that na prentels nor

craftis man, in ony tymes heireftir mittit nor enterit Bot onlie within the of Kilwynning as his parochie and und ludge, and that all bankatts for trie of prenteis or fallow of craft be maid within ye said lug of Kilwyng.

"ITEM, It it ordanit that all fallow craft at his entrie pay to ye comon bokis of ye luge the soume of ten pound monie, wt x s. worthe of gluiffis gr. he be admittit and that for the basit And that he be not admittit without sufficient essay and prufe of merrit and art of craft be the warden deakin and quarter mrs of ye lug, conforme ye foirmer and qrthrow yai may be answerable to ye generall warden.

"ITEM that all prentessis to be admittit be not admittit qll first pay to ye comon bankat foirsaid the soume of ten pounds monie, utherweyes to pay the said at for ye haill members of craft within the said ludge and prentessis yrof.

"ITEM it is ordanit that the warden and deakis of ye second luge of Scotland of Kilwynning, sall tak the art and fidelitie and trewehe of all mrs and lowis of craft within ye haill bounds committit to yr charge, zeirlie that they not accompanie with cowans nor with thame, nor any of yr servand prenteissis wndir ye paine of ye penaltie contenit in ye foirmer actis and yrof.

"ITEM It is ordanit ye generall warden, That ye warden of ye luge of Kilwynning, being the second lug in Scotland, tak tryall of ye airt of merrit and science yrof, of everie fallow craft and everie prenteiss according to ay of yr vocations; and in this yat have lost ony point yrof dyied to this To pay the penaltie as followis for slewthfulness, viz., ilk fallow of xx s., ilk prentess, x s., and that ye payit to ye box for ane commonn zeirlie & yat conforme to the comon vs and pratik of the commonn luges of this realm.

"And for the fufdilling, observinge and
 upping of thir statutis and all oyr actis
 and statutis maid of befoir and to be
 maid be ye warden deaconis and quarter
 mers of ye lugis foirsads for guid ordor
 and conform to equitle justice & an-
 cient ordor to ye makinge and setting
 down yrof ye generall warden has gevin
 his power and commission to the said
 warden and yrs abouvevrtin to sett down &
 mak actis conforme as accords to ye
 law. And in signe and taking yrof
 the generall warden of Scotland hes
 sett down and causit pen yir actis & stat-
 utis. And hes subscriuit ye smyis wt my
 and efr ye testimoniale on this syd and
 the uther syd.

"Be it Kend to the warden dekyn and
 the mers of the ludge Kilwynning, That
 Archibald Barklay being directit commis-
 sioner fra the said ludge comperit in Edr
 the twentie sevin & twentie awcht of
 December Instant quhair the said Archi-
 bald—in pns of the warden generall & the
 mers of the ludge Edr, productit his com-
 mission, and behaifit himself verie hon-
 orable and cairfullie for the discharge
 of hisik thingis as was committit into him;
 and be ressonne of the absence of his
 Maitie out of the toun and yt thair was
 no mrs bot the ludge of Edr convenit at
 this tyme, We culd not get sik ane satlat
 nor (as the privileges of the craft re-
 quyre) tane at this tyme, bot heirefter
 upon occasioun salbe offerit we sall
 geve his Maities warrand baith for the
 authorizing of the ludgeis privilegels, and
 the penalities set down for the dissobe-
 dient persones and pertuberis of all guid
 or. Thus far I thocht guld to signifie
 to the haill brethrer of the ludge, vnto
 the commoditie In witnes helrof,
 I haif subscriuit this pnt wt my hand
 the twentie awcht day
 of May. The zeir of God In Vc four-
 hundred nyn-tene zeirs.

"WILLIAM SCHAW,

"Maistir of Wark, Wairden of ye
 Maisons."

We have been particular in giving the
 foregoing statutes verbatim et literatum
 as they are the **only authentic** ones given
 by legally constituted authority for the
 government of the mason craft, not only
 in Scotland, but in the world. All oth-
 ers professing to superior antiquity are
 fables, in no case can an original be
 produced, and all are easily disproved
 by history.

As we have shown it was only in Scot-
 land that the Masons of that day pre-
 served even a semblance of cohesion, or
 had an officer of recognized authority
 invested with power to frame laws and
 statutes for their government, yet the
 brethren desired a stronger and more
 stable head and turned to the Earl of
 Roslyn, the historic Grand Patron and
 Protector of the crafts as the proper one
 to invest with supreme authority. Thus
 one year later than the issuance of the
 Schaw Statutes the Deacons, Maisteris
 and Friemen of Edinburgh, St. Andrews,
 Aitchesons Haven and Dunfermline with
 the approval of William Schaw formally
 acknowledged the Earl of Roslyn and his
 heirs to be their Patrons with the con-
 sent of the Crown. This document is
 known as the first St. Clair Charter.

Twenty-eight years later a second and
 more formal document was drawn also
 acknowledging the Earls of Roslin as
 Patron and Protector, this document
 termed the second St. Clair Charter was
 signed by representatives of the Lodges
 of Edinburgh, Glasgow, Stirling, Dun-
 fermiling, Dundee, St. Andrews, and Ayr,
 the Deacons of Ayr and St. Andrews also
 represented the Squaremen. It is worthy
 of comment that in six cases the breth-
 ren representing lodges wre unable to
 sign their names, a matter on which
 we will comment later.

(To be continued.)

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EDITORIAL.

WATCH US GROW.

During the past month Dispensations have been granted for Lodges in Salt Lake City, Stockton, Oakland and San Francisco, California, and during the present month Lodges will be chartered in Alabama, Illinois and Michigan. This would be an enviable record for any organization, and one that we can be particularly proud of as it has been accomplished in the face of the bitterest opposition that has ever been waged by one organization against another since the days of the Reformation, and even then, bitter and intolerant as Rome was against the Reformers, it would be calumny to compare it to local Masonic organization. It is true the locals have not yet tried to inflict the death penalty on the Universal Mason, with all the desire, fortunately they have not the power, but through a campaign of calumny, misrepresentation and lies made out of whole cloth, they have attempted character assassination how bitter must they feel to note the steady growth of Universal Masonry in spite of all their

efforts to retard it. Verily, Truth great and will prevail.

THE WORK IN CALIFORNIA.

During the past month an official visit was paid to the Lodges in California all of which were found to be in good condition. The first Lodge visited was Rising Star of Sacramento, where we were accompanied by B. E. W. Cavitt, Provincial Grand Master of California; J. J. Enos, Prov. G. M. Depe and Eli Gordon, Deputy of the Grand Master in the Provincial G. L. California. The Lodge was found to be in excellent condition and the work well performed by the officers, though several of them had been just installed into office.

A meeting of the Provincial Grand Lodge was held in San Francisco, at which the officers for the current year were elected and installed. Golden State Lodge was also visited and found to have increased numerically and financially during the year. Time did not permit separate visits to the other lodges in the city, but all were represented at the meeting of the Provincial Grand Lodge and made favorable report.

A visit was made to Harmony Lodge, San Jose, which gives promise of being the banner lodge of the northern part of the state. It has steadily been increasing in membership, and both officers and members are live wires. When there we saw an unusual event, one fact never before seen by us. The W. M. of the lodge had for a candidate for the E. A. Degree his own father.

In the southern part of the state we visited St. Johns Lodge of Los Angeles. This lodge is always in good condition at present it is beyond its usual growth under the able leadership of Bro. Cleary. Its R. W. M., promises big things for the future.

Lack of time prevented visits to the Universal Grand Lodge of San Diego and to

Leve, Bakersfield, which we much regretted.

WHICH WAS FIRST CLANDESTINE?

An interesting and amusing controversy has been going on for some time between the local Grand Lodges of Massachusetts and Pennsylvania as to which first became Clandestine. It is true the good BB. who debate do not put it that way, but as the point in dispute is in which state was there a so-called Grand Lodge organized without authority from a superior source for its organization, we hold that any lodge, Grand or Subordinate, thus formed, is ipso facto Clandestine. Why cannot our good BB. be honest and call a spade a spade? So far as we have read of the discussion Pennsylvania seems to have the best of it, as Massachusetts had at one time regular lodges, and a regular Provincial Grand Lodge though both subsequently became clandestine, while Pennsylvania boasts that it had a Grand Lodge formed not only without authority, but whose members are not known to have been Masons. Massachusetts will have to go some to beat that, and yet both these spurious Grand Lodges presume to call the lodges in the A. M. E. clandestine. To paraphrase Shakespeare lightly: "What fools some mortals be!"

MORE "NATIONALISM" AMONG THE LOCALS.

The latest national fad among the locals is a national newspaper as an organ of the Craft, and as we are not of those who refuse to recognize good because the devil advocates it, we thoroughly endorse the plan. We must confess to a selfish object in doing so, our hope being that a responsible journal edited by one who had something more than membership in the lodge to commend him as a Mason, might be the means of educating their members to the extent at least that they would know some of the

rudiments of Masonry, and if possible, learn and practice the true Masonic virtue of tolerance. It is true that having in mind the leopard and his spots, that we may be too sanguine, still as there is a little good in even the worst of us, there is hope that with due and true preparation the member of a local lodge might evolve into a genuine Mason.

There is the more hope that good would be the result of this scheme from the fact that "Light" is suggested as national organ. Bro. Norwood is eminently capable of undertaking such a task, his only disqualification (in the eyes of the locals) would be desire to be fair to all, and we cannot but remember the fate of Bro. Pride and the "Tyler-Keystone," which has since served as a terrible example to the local journalist who dares to write as he thinks, and above all, who dares to preach tolerance towards those who differ in opinion.

A MOUNTAIN IN LABOR BRINGS FORTH A MOUNTAIN.

The "Masonic Standard" of New York has been in sore labor over the fact that our BB. in New York propose to build themselves a home of their own, and after much pain and travail has given birth to a two-column article in its issue of January 20, which has been industriously circulated among our Lodges by the locals. The article is headed "Alleged Masonic Body in New York is After Money for a New Temple." Why the term "Alleged Masonic Body" is used is a puzzle, unless on the principle that in the absence of argument you should call your opponent out of his name true. Such a course is adopted mostly by children, but as the whole article is childish, the style is appropriate. Imagine one church styling another an "alleged church," a lodge of the M. U. of Oddfellows, or of the L. O. of Forresters styling the lodge of the American or Ca-

nadian Forrester or the I. O. O. F. "alleged" lodges. And why should our BB. in New York not build a Temple, or solicit funds for the same unless indeed it be that one of the expressed uses to which the Temple is to be dedicated is that "it will be a haven for the travelling brother," a thing foreign to local Masonry.

What if the article is not taken up by reproducing the circular issued by the Masonic Temple Association? The title and place of publication of the "Universal Freemason" and quotations from the proceedings of the last Triennial meeting of our Supreme Lodge, is a re-hash of the old lie that M. McB. Thomson was expelled from or by the Grand Lodge of Scotland. This has been disproved so often that repetition has become nauseous. The facts are that M. McB. Thomson demitted from his Lodge in Scotland. Ayr. St. James, No. 125, twenty years ago, and placed his demit with King Solomon Lodge, No. 27, of Montpelier, Idaho, from which he took a demit in December, 1906, the alleged expulsion is said to have taken place three years ago, seventeen years after he had demitted. As well might the British government say they would deprive him of rights which he renounced when he became an American citizen.

The balance of the article is taken up with a correspondence between James Robinson, secretary of the Grand Lodge of Oregon, who acknowledged under oath that his Grand Lodge was self-constituted and had no authority except what it had itself assumed, and who was subsequently **tried on a libel charge** from which he was acquitted on a technicality, and whose Grand Lodge has had special laws passed in their effort to prevent the spread of Universal Masonry with so little effect that there are Universal Lodges spread over the state, and also a Provincial Grand Lodge for the state.

To Robinson's letter Ehlers Secretary of the Grand Locals for New York replies in the usual style of Billing-gate favored by these high officials, how is the old saying, "Like draws to like" Ehlers' letter would be comical were not that it is pitiful that one half office in even a self-constituted clandestine body of Masons should be guilty of such drivel. In one sentence he says: "Our experience here is that when one of these frauds is discovered and held up to the gaze of the public and money from initiations ceases, a name for the gullible is adopted," referring that all that is wanted to meet the opposition to the locals is publicity. Yet in another sentence he says: "Notwithstanding the fact that the Masonic and secular press is constantly calling attention to these frauds, they seem to meet victims everywhere." Not inconsistent, but then this is the story of Ehlers who in the controversy between Cerneau and the so-called Northern Jurisdiction of the mis-called Scottish Rite, denied that Joseph Cerneau had ever been a member of an American Lodge and had afterwards to retract the charge.

Ehlers further says, "We had our legislature," in talking of a law which is quoted below. Pay attention to his statement. It was WE, meaning the local Masons, that had the law passed. It was professedly for the protection of the Fraternal Orders, including the Grand Army of the Republic and Trade Unions, but, it is a matter of record that it was one other organization than the local Masons was a party to the passing of the law, the reason being that no other desired such a law, or indeed needed it; neither would the locals be they a just cause to support, then they would be able to come out in the open and defend themselves instead of being behind special laws that they themselves had passed. But why talk? What can one expect? Grapes don't grow

stiles, or in the common or garden language of the country, you cannot take a silk purse out of a sow's ear.

THE LAW AND THE TESTIMONY.

When effusions such as we refer to in the above item are spread broadcast with the avowed intent to do us hurt, we are sometimes asked by those not the "know" why we don't defend ourselves and contradict these lies. The answer is simple. We are denied the opportunity wherever the locals have sufficient influence to control the press, and to our hurt we have found they can have such influence. We have even denied the privilege of making such reply though offering to pay advertising rates for same. This leads to asking a second question: Why do the local lodges make such efforts to keep us from putting our case before the public? Why are they afraid to be judged by the law and the testimony? Because, to finish the quotation that heads this item, because their deeds are evil. To quote from a contemporary, "The man who fears publicity is always subject to suspicion." We have nothing to hide; we want the utmost publicity as we have nothing to gain and nothing to lose, but on the other course, on the contrary, the lodges shun publicity to the extent of spending money to prevent it. Let our readers judge.

We have offered to debate the question of our relative regularity with the public. We even offered to pay for advertising the meeting, for the rent of the hall in which the meeting was to be held, to allow them to bring all the books to be used as reference. That they would bring none, and that we would have our case from the books they themselves brought. We even offered to put up money to back our contention, but all of no avail. Their cause is so bad that it will not stand the light of public scrutiny.

As the latest evidence of local intolerance we note in the February 1st issue of "Light" that some one from Robinson's state and filled with Robinson's spirit took the editor of "Light" to task for publishing the article written by me in a recent issue. Bro. Norwood pithily puts the question: "How are we to know what is going on if we only listen to ourselves." That is truth and common sense; but, what has either truth or common sense to do with such people. Echo answers WHAT.

Harry Lauder, the great Scotch singer who but a short time back toured the United States, recently lost a son who was fighting in France.

Office Bearers of Alpha-Passaic Lodge No. 89, of Clifton, N. J., who were installed into office on Dec. 26th, 1916:

R. W. M., Hyman Kramer; Wor. Master Depute, Benjamin Pollner; Wor. Master Substitute, Samuel Schuman; W. S. W., Samuel Staff No. 1; W. J. W., Michael Slavin; Secretary, Adolph Weil; Treasurer, David Lentz; Senior Deacon, Samuel Staff No. 2; Junior Deacon, Phil Davidson; Senior Steward, Jacob Entin; Junior Steward, Dr. S. S. Wisnow; Almoner, Max Staff; Inner Guard, Adolph Newman; Tiler, F. Landi; Lodge Deputy, Louis Goldberg.

Office Bearers of Lodge Fidelity, No. 87, of Benld, Illinois, who were installed into office Dec. 18th, 1916:

R. W. M., Joe Zerbolec; Wor. Master Depute, Dom. Vassia; Wor. Master Substitute, Mike Rinaldi; W. S. W., James Wesley; W. J. W., Louis Daniels; Secretary, John Rossetto; Treasurer, Matt Contratto; Senior Deacon, John Ladame; Junior Deacon, A. B. Urzy; Senior Steward, Pete Scala; Junior Steward, Fred Jacobs; Almoner, Victor Erio; Inner Guard, Steve Vigno; Tiler, Vincent Motto; Lodge Deputy, E. H. Mullen.

EXCHANGES.

The following named Grand Lodges have exchanged their Proceedings for the Universal Freemason:

The Grand Lodge, A. F. & A. M. of Iowa.

The Grand Lodge, A. F. & A. M. of Texas.

The Grand Lodge, A. F. & A. M. of North Dakota.

The Grand Lodge, A. F. & A. M. of Illinois.

The Grand Lodge, F. & A. M. of Florida.

The Grand Lodge, F. & A. M. of Arizona.

The Grand Lodge, F. & A. M. of Washington.

The Grand Lodge, A. F. & A. M. of Manitoba.

The Grand Lodge, A. F. & A. M. of Nova Scotia.

The Grand Lodge, F. & A. M. of Georgia.

Port Limon, Costa Rica.

January 26, 1917.

M. McB. Thomson, Esq., 415 Vermont Bldg., Salt Lake City, Utah:

Dear Sir and Brother.—I wished to fulfill my duty once again. I have just returned from a trip around the West Indies. During my short stay in British Guiana. I have had the pleasure of visiting Silent Temple Lodge No. 3254 E. R., and Lodge Unity No. 797 S. R. In both of these lodges I were again fraternally received and honored by the brethren.

In Port of Spain, Trinidad, B. W. I., I also had the pleasure of visiting Lodge Eastern Star No. 368 S. R., and Lodge Rosslyn No. 396 S. R. Both of these lodges I were again fraternally received.

The American Masonic Federation diploma, which I presented, were accepted, of which I am proud of. I am sanguine that it will bring and prove a blessing to Ebenezar No. 4 of the A. M. F. Thus the good work goes on.

Wishing you a happy and a prosperous

New Year for the Supreme Federation of the A. M. F.

Fraternally yours,

TIMOTHY LEE

The following named BB. were stalled as office bearers of Lodge winning No. 38:

R. W. M., J. M. Dixon; W. S. W., H. Kelley; W. J. W., T. McIntyre; Secretary, O. A. Simon; Treasurer, Dr. G. S. Billing; Chaplain, Dr. S. F. Grover; Secretary, Deacon, W. C. Spence; Junior Deacon, L. Hein; Senior Steward, Dale Simon; Junior Steward, A. Connor; Marshal, Kelley; Inner Guard, R. Diller; Treasurer, M. Walker; Lodge Deputy, J. F. H. man.

IRISH MASONRY ATTACKED IN BRITISH PARLIAMENT.

Clericals Seek to Brand It as "Secret Political Society."

A bill has been introduced in the British House of Commons which is designed to bar the Irish constabulary and Dublin police from becoming members of the Masonic Order.

Several Masons of great prominence are said to have sat silent while all Irish Nationalists and the Imperial Government advocated this measure. One Brother, Craig of Belfast, who is an Orangeman also, raising his voice in protest and in defense of Masonry, which the London Freemason considers an "outstanding feature."

The Toronto Freemason explains that in 1836 Freemasonry was especially exempted from the "secret orders put under the ban by the constabulary and police acts," but now the Irish Nationalists declare that Freemasonry is a "Protestant order, a most powerful and dominating political society and used to promote members to office."

It may also be recalled that when the home rule bill was under discussion in 1912 the Grand Lodge of Scotland through its Grand Master, felt it necessary

try to appeal to English Freemasons and warn them of this very attack unless Parliament could be persuaded to guarantee freedom of conscience to the Masons of Ireland, which was supposed to have been done when the home rule bill was passed.

The Irish Nationalists are all Roman Catholics and their church has forced all its members to withdraw from Masonry the world over so that they could declare it "Protestant" and stir up "religious prejudice" over it.

Messrs. Devlin and Dillon, the Irish Nationalist leaders, together with others, launched the attacked upon Freemasonry in Ireland as a "secret political society."

Freemasonry is specially exempted from the law as it stands. The Irish under home rule insist that it be stricken out.

They also insist that the Ancient Order of Hibernians, which some 500 policemen disobeyed orders and joined recently, was not a political order, while Freemasonry is. As the whole of Great Britain is under military rule, it seems likely that the new law will be passed and Freemasonry officially given a black eye as on a level with Hibernians, Fenians, etc.

A correspondent thanks the London Freemason for informing the craft, which would otherwise have never been enlightened, and says that proves the value of the Masonic press. "Light" has long warned the craft in America that the Masonic press had better be left free and uncensored, as it will be more needed in the future even than now. There is a worldwide Roman clerical campaign against Freemasonry, growing stronger every day.—"Light."

"NO TOOL OF IRON WAS HEARD IN THE HOUSE."

In the volume of the Sacred Law (I Kings 6), we have the story of that temple which stands central in Masonic ritual. The most significant feature about the building of that magnificent structure

is stated in verse 17 of the chapter referred to: "And the house, when it was in building, was built of stone made ready at the quarry, and there was neither hammer nor any tool of iron heard in the house while it was building." Modern research has thrown a flood of light upon this statement, bringing out in clear relief is really wonderful significance. Why was no "tool of iron" heard in the house? Not simply for the sake of reverent silence. Indeed, for quite other reasons. There was a deeper religious reason, the roots of which run back into the far-off days when worship was enshrouded in the mists of superstition. The simple fact is that iron was somewhat held to be irreligious, or at least unsacred. Hence, if a consecrated stone (or person) were touched with it, that stone (or person) became defiled. This is definitely stated in Exodus 20:25: "If thou make me an altar, thou shalt not make it of hewn stones; for if thou lift up thy tool upon it thou hast polluted it."

The inquiry may reasonably be made: How was it that the use of iron tools in the quarries did not defile the stones? The reply is that the stones did not become sacred until they reached the holy hill. When they reached the "plot of ground that had been rendered sacred," they partook of that quality of sacredness. Then to have touched them with iron would have been to defile them.

Why? In general, because ritual religion is a conservative force and preserves old practices and ideas long after the rest of the community has dropped them. So it kept this idea of iron being an unsacred thing, which dated back to the days when iron was a "new-fangled" material; that is, to some distant Bronze Age, or maybe Stone Age. Probably it went back to the Stone Age, for "Knives of flint" were used for purposes of circumcision at least down to the Mosiac period.—Alfred Gifford in London Freemason.

RISE OF MASONIC DEGREES.

Freemasonry has existed for hundreds of years. There were Apprentices, Fellow Crafts and Masons hundreds of years ago; yet there were no Masonic degrees in existence until the beginning of the last century, namely, A. D. 1717, or thereabouts. What existed before then were Masonic grades, the Apprentices, Fellows and Masters being all on a level as regards secrets, for in a number of old lodges it was the law that so many apprentices had to be present at the due admission of Masters and Fellows. Hence, there were three grades of members, not three degrees, with special ceremonies and secrets for each degree.

What the secret word was among the lodges before A. D. 1717 we do not know, nor what their secrets or ceremonies exactly were. The old Freemasons were Trinitarians before 1717, as their charges abundantly testified; but when the system of the Speculative Freemasonry was instituted in London in 1717, Freemasonry became cosmopolitan. Its watchword was Fatherhood of God and the Brotherhood of Man. The first Masonic Grand Lodge in the world was the Grand Lodge of England, formed in 1717, and no Masonic "Grand Master" existed before then. The pseudo-Masonic historians of the last century, to fill up their books, were not particular as to facts, but dealt largely in fictions, interpolations and alterations. This is now abundantly proved by the labors of the Masonic historians and critics of the last twenty-five years.

Previous to 1860 Freemasons, generally speaking, believed the ceremonies and secrets of the then Craft degrees had existed for hundreds or thousands of years, the majority dating from the building of Solomon's Temple. It was difficult to prove this on documentary evidence, but the excuse was ever ready that the old documents were lost! If so happens, however, that modern research has discovered many of these old records, and

the old Masonic charges, and the lodge minutes, written long before, up to A. D. 1717, prove that up to date modern Freemasonry and our system of degrees did not exist.

The oldest Masonic minute of the Third Degree in the world yet discovered is dated 1725, and it is in connection with a society to which only Masonic Master Masons were eligible. The Kilwinning Lodge, styled by some the "Mother Lodge of Scotland," seems to have had the Master's degree until 1737, and then got impregnated with the new Freemasonry from England. There was no Grand Lodge or Grand Master in Scotland until 1736, when the former was formed—after a visit from some London brethren—and the latter was elected then. In Kelso the lodge first held the Master's degree in 1754. As this was eighteen years after the formation of the Scottish Grand Lodge, there does not seem to have been much Masonic communication between Edinburgh and Kelso, or else news traveled slowly. There were no daily newspapers, telegraph or telephone in those days. The Lodge at Edinburgh, Mary's Chapel No. 1, has minutes going back to 1598, but these do not prove that there were no Masonic degrees before 1717.

The three degrees of Craft Masonry are, therefore, now (1888) about 170 years old—possibly three years or so younger, especially the Third Degree. What are called the higher degrees are some time after 1717, the first of them probably about 1740, about which time Royal Arch Masonry was started. Before there was the degree known as the Royal Order of Scotland, and in the latter half of the century the Masonic Knights Templar Degree was constituted, and on with many others. While the Freemasonry of the three Craft degrees gloried in being cosmopolitan, the higher degrees were—sometimes—sectarian. The Grand Lodge of Scotland does not recognize the latter—Hughan.

IN THE OLDEN DAYS.

Prior to 1717, the only ritual known to Masons was obligation, with a word of recognition. In 1729 a catechism, as a test of membership, was in vogue, of so unmeaning a character that sensible men endeavored successfully to change it to something more reasonable. Hence to the time of Preston continued changes were made, when he revised and added to them of culture and education. About the middle of the last century Dermott formulated a ritual different from that of Preston, which was adopted by the so-called "Ancient Lodges." At the union of the two English Masonic factions early in the present century, a ritual was formulated which is essentially the same as that practiced by the Grand Lodge of England at the present time. Some of the first lodges established in this country were authorized by the Ancient or Dermott branch of the Order, notably Pennsylvania, which still hold the ritual, and call themselves "Ancient York Masons." The ritual in use in England at the present time is greatly different from that in use elsewhere. That generally adopted for the use of the various Grand Lodges of the United States was formulated by Webb, and is used in no other country. The only landmark of Masonry in any way connected with the ritual is the naked and unadorned Hiram legend. Toronto Freemason.

TWO EARLY PORTUGUESE LODGES.

A Scotchman named Gordon is said to have founded two lodges in Portugal in 1733, one composed of Catholics and the other of Protestants. Catholics were excommunicated by the Bull of Clement XII in 1763 and the Inquisition ordered to apprehend and punish Freemasons.

John Coustos, Master of a Lisbon lodge, was imprisoned and tortured in 1843 under this bull and was only rescued from death by the intervention of English brethren.

The Marquis of Pombal was deposed

and exiled as the Jesuits never forget an injury and evidently remembered the ancestor of the Marquis who was the bitter opponent of the Jesuit order.

Prominent Masons took flight and the Holy Office arrested and condemned others in 1788.

In 1792 J. d'Origny founded a lodge in Madeira which was persecuted.

Yet in 1904 the first Portuguese Grand Lodge was formed with Sebastian Joseph de Sampaio as Grand Master.

MASONIC LODGE AT THE FRONT.

An officer of the Sixteenth Royal Irish Rifles, in a letter to a friend in Lurgan, gives an interesting account of a meeting held at the front under the auspices of a Lodge under the Irish constitution, which was established in Lurgan when the battalion was being formed there. In the letter he writes: "The Regimental Masonic Lodge of the Pioneers held two successful meetings in a large two-storied farmhouse within their billeting area, and only a couple of miles from the Boche front line. The building had been shelled a short time previously, and not a whole pane of glass remained in the house. This, however, was soon remedied, and did not interfere with the business of the meeting, which was transacted to the music of big-guns fire, the hum of aeroplanes, and the bursting of Hun shells. It is, perhaps, the first time that Masonic Brethren had to meet in Lodge fully armed, and equipped with gas helmets, as some of the members had to do on this occasion. A good many visiting Brethren availed themselves of the opportunity of meeting under these unique circumstances, some coming long distances to do so."—London Freemason.

ITALY RECOGNIZED BY CALIFORNIA.

California now recognizes the Grand Orient of Italy, as does New York. Most jurisdictions still believe the assertions of European clericals that Italy is "political," if not actually "atheistic." The rec-

ognition is the direct outcome of the honor paid Past Grand Master Ernesto Nathan, former Mayor of Rome and Italian delegate to the Panama Canal Exposition when he visited America. But good for California.

THOMSON MOUNMENT FUND.

(Continued.)

Lodge Ogden No. 81.....	\$ 4.75
Lodge Vallejo 43.....	2.10
Lodge Robert Burns 78.....	2.81
Lodge Trinity 44.....	4.80
Lodge Viking 75.....	15.00
Lodge Alpha, Passaic No. 39.....	5.00
Lodge Garibaldi No. 6.....	26.65
Lodge Kilmarnock No. 57.....	5.00

A TOUCHING CASE.

Beggar—Kind sir, could you help a brother Mason, Odd Fellow, Elk, Moose, Eagle, Owl or Forester?

Passerby—I belong to none of them.

Beggar—Ah, den, could you help a fellow Methodist, Baptist, Catholic, Episcopal or Presbyterian?

Passerby—I belong to none of them.

Beggar—Ah, den, shake hands and assist a feller Socialist and uplifter in distress.—Kansas City Star.

ADVERTISEMENTS.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets First and Third Fridays at 8:00 p. m., 402 German House, Polk and Turk. R. W. M., C. P. Griffin, 704 Pacific Bldg. L. Less, Secretary, 1361 Webster street.

All matters of business for the "Universal Freemason" must be addressed to T. Perrot, 418 Vermont Building, Salt Lake City, Utah; all matter

belonging to the editorial department must be addressed to M. Mc B. Tison, 418 Vermont Building, Salt Lake City, Utah.

Caledonia Lodge No. 29, A. A. S. Tacoma, Wash. Stated communicating every Wednesday, 8 p. m., at 1313 Tacoma Ave. Emil Kliese, R. W. M., 2120 So. St. Erich Siburg, Secretary, 1339 So. street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. Adam Kowalski, 33, 3129 Logan B. Secretary, St. Simlarski, 32, 3133 Lawndale Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, 496.

Rizal Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon 1:30 at Knights of Pythias Hall, 11 Powell St. R. W. M., B. R. Losada, Broadway; Acting Secretary, M. D. Al, 1263 Mason street.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m. Caledonia Hall, 119½ South Spring. Henry A. George, R. W. M., 420 S. Broadway Ave.; S. Hyams, Secretary, 119½ South Spring St.

"Kilmarnock Lodge of Astoria, Ore. meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornstrom, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ill., meets every second and fourth Tuesday of each month at 8 p. m., 1223 Milwaukee Ave. R. W. M., Willa, 32 deg., 815 N. Winchester St. Secretary, S. Sosniak, 2028 Potomac St.

THE UNIVERSAL FREEMASON

Volume 9

April, 1917

Number 10

OFFICIAL.

Excellent Masters.

For eminent services rendered to the
Said B. B. R. Losada 32nd of Rizal
Lodge, San Francisco, Cal., John P.
Krechniak of Alliance Lodge, Chicago,
Ill., L. Hensel of Irving Lodge, Chicago,
Ill., were awarded the honorary grade
of Excellent Master.

Admitted to Honorary Membership.

The Grand Lodge of Freemasons held
within the Bosom of the Order of the
Illuminati having made application as
required by Section 17 of the Statutes of
the A. M. E., has been admitted an Hon-
orary Member thereof.

Suspension.

Albert Widmeir of Alpha Lodge has
been suspended from all Masonic privi-
leges.

To the Grand Masters Deputies in the Lodges.

The attention of the Lodge Deputies
is particularly called to sections 79 and
80 of the Statutes, the rigid enforce-
ment of which is necessary for the well-
being of the Order.

Expelled.

F. A. Suter and S. F. Shepard of Alpha
Lodge, Salt Lake City, have been ex-
pelled for unamasonic conduct.

(Continued From Page 628.)

TABLOID HISTORY OF MASONRY.

(Continued.)

The Shaw Statutes and the St. Clair

Charters continued to be used by the
Scottish Mason in the sense of constitu-
tions, and were more or less strictly ad-
hered to until the establishing of the
Grand Lodge of Scotland in 1736, and
portions of the "Statutes" were embodied
in the Charters granted by the Mother
Lodge of Kilwinning to her daughters.

Though without doubt the ancient
lodges were composed entirely of opera-
tive Masons, and their business entirely
related to the regulation of trade affairs
as is shown by the oldest preserved
lodge minute in existence, that of the
Lodge of Mary's Chapel, Edinburgh, dat-
ed July, 1599, reads as follows:

"Ultimo Julij 1599 The qlk day George
Patoun maissoun grenttil & confessit
that he had offendit agane the dekin
& mrs for placeing of ane cowane to
wirk at ane chymnay heid for tua dayis
and ane half day for the qlk offenss he
submittit him self in the dekin & mrs
guds willis qt vnlaw that pleass to lay
to his charge, and they having respect
to the said Georges humill submissioun
& of his estait, thay remittit him the said
offenss. Providing alwayis that gif ather
he (or) ony vther brother committ the
lyke offenss heireftir that the law sall
stryke vpoun thame Indiscreta wtout ex-
ceptioun of psonis this was in pns of Paul
Maissoun deking Thoas Weir warden,
Thoas Watt Johnne Broun Henrie Tail-
sefeir the said George Patoun & Adame
Walkar ITa est Adamus Gibsone norius
Paull Maissoun dekin."

(For the benefit of our readers who
may not be able to read it fluently, we
translate it into modern English.)

"Last of July, 1599, The which day
George Paton, Mason, acknowledged and

confessed that he had offended against the Deacon (the ancient title of master of a lodge in Scotland), and Masters by placing a cowan to work on a chimney head for two days and a half, for which offence he submitted himself to the pleasure of the Deacon and Masters for such punishment as they might inflict, and they in consideration of the said Georges humble submission and of his financial condition, remitted the penalty, but decreed that should he or any other Brother commit the like offence, hereafter, that the law should be enforced without discrimination. This was done in the presence of Paul Mason. Deacon: Thos. Weir, Warden: Thos. Watt, John Brown, Henry Telfier, the said George Paton and Adam Walker. By Adam Gibson, Notary. Paul Mason, Deacon."

The oldest preserved records of the Mother Lodge are likewise of a purely operative character, the first dated December 20th, 1642, was a business meeting, the next dated one year later. The following is a copy of the latter with the language modernized.

"20th December, 1643. The Court of the Lodge of Kilwinning. Present: John Barclay, Mason Burgess of Irvine (a town two miles from Kilwinning), Deacon of the Masons within the whole district, and remnant Brethren, Masters of Work and others following.

Suits called and Court lawfully confirmed.

Item—Commission is given and allowed by us to the before-named subscribers as Wardens, Deacons and fellows of Craft of the Lodge of Kilwinning, the ancient lodge of Scotland, to exalude and put forth from their company all disobedient persons that are not willing to keep and fulfill the ancient statutes set down by our fore-fathers of worthy memory.

Item—That no fellow of the Craft or Master be received or admitted without

the number of six Masters and two tured Prentices. The Warden of the lodge being one of the six, and the date of receiving the said fellow Craft or Master be properly recorded and his name and mark be inserted the same book, and the names of the admitters and Entered Prentices, the names of the intenders that shall be chosen for person shall also be recorded. Provided always that no man be admitted without an essay and sufficient trial of his skill and worthiness in his vocation and craft."

While as these minutes prove, lodges were originally trade societies governing the Mason and kindred trades, and of course composed entirely of working members of these trades, we find at an early date non-operatives admitted in the lodges, the oldest preserved record of such admission being that of Boswell Laird of Auchinleck who was a member of Mary's Chapel in 1600 (Forty-six years before the date given as Elias Ashmole's admission in the lodge of Warrington, England, which was long considered the first instance of the initiation of a non-operative.

But not only was Ashmole not the first recorded instance of a non-operative being initiated in an operative lodge, he was not even the first thus initiated in England as in Newcastle, England, the 20th of May, 1641, (five years before Ashmole's initiation), while Newcastle was occupied by the Scottish Army, Mary's Chapel Lodge admitted Robert Moray, General Quarter Master of the Scottish Army, a member of the lodge.

The minutes of the Mother Lodge of the lodges of Aberdeen, Melrose, Glasgow and other 17th century lodges, show early examples of similar admission of non-operatives at an early date, and notably the admission of non-operatives exceeded that of the operatives and

became gradually what we now speculate, no border line existing now when the change occurred.

Like the English Masons their Scotch Brethren had an early organized system of government as we have shown in the Schaw Statutes and the St. Clair Papers, their lodges as we have shown extracts from their minutes had from times a stable form of government regularly kept records, something known in England, and though there was no Grand Lodge in Scotland until the establishing of the Grand Lodge in England, the system of government in other Lodges answered all purposes needed, and was the only one known in November 30th, 1736, when thirty-one of the then existing lodges in Scotland met in Edinburgh and organized a Grand Lodge somewhat after the form adopted by the English and Irish Brethren.

In organizing this Grand Lodge the Scottish Masons were confronted with a situation that had not existed in the other kingdoms as there was in Scotland no hereditary head of the Craft in the person of the head of the family of St. James of Roslyn. For quite a time the St. Clairs had taken no active part in the government of the Craft, no one was known to have appealed to them in their capacity as Patrons and Protectors of Scottish Masonry, and King Charles I, in appointing a Master of Work for Scotland the Mother was unaware of the Claims of the St. Clair, or ignored them. Still the Scottish Brethren recognizing the fact that their predecessors had chosen and rewarded the Earls of Roslyn to be Patron and Protector, and desiring a better foundation than that on which the sister Grand Lodges were built, it was necessary that the then representative of the family should renounce himself and his successors all claim to the Masons in Scotland. The re-

nunciation was formally presented to the representatives of the lodges before final steps were taken to organize the Grand Lodge, the appreciation of the Brethren was shown by them electing the last St. Clair to be the first Grand Master under the new regime.

Notwithstanding the care taken by the organizers of the Grand Lodge to leave nothing undone to make their work indisputably legal over 100 years passed before the last of the pre Grand Lodge lodges gave in its adhesion to it, and nine years after its formation the Mother Lodge withdrew claiming that its instructions to its proxy when the Grand Lodge was organized had not been carried out as he was only instructed to vote in favor of the project on condition that the Grand Lodge meetings would be movable as the supreme Masonic courts had been in Scotland in ancient times, the Proxy, however, voted without the proviso required thus binding the Mother Lodge to a one-sided bargain in which she never acquiesced, and finally withdrew from a connection which had existed only in name, as she had continued during it as she had before to exercise her charter granting powers. The breach between the Grand Lodge and the Mother Lodge lasted until 1807, when the former recognized the latter as the Mother Lodge of Scottish Masonry, without either number or charter, and her Master to be for all time the Provincial Grand Master of Ayrshire, the district in which she was located.

A word concerning the Mother Lodge as a charter granting power may not be out of place at this time. As previously stated, several old lodges claimed traditionary authority from Kilwinning which could produce no written record substantiating their claims, and as the oldest Kilwinning records had been lost or destroyed, she had no record of having granted such authority, still there is

every reason to believe that they had been granted. The oldest existing record she possesses of having delegated power to a branch or daughter is found in a minute dated December 20th, 1659, when a sub-lodge was created to be held in the Burgh of Ayr, the county seat of the county in which Kilwinning was located, this lodge ultimately became known as "Ayr-Kilwinning St. John" and in it the famous Chevalier Michael Andrew Ramsay was initiated. Next in date was Cannongate-Kilwinning of Edinburgh created in 1677. In 1742 William, fourth and last Earl of Kilmarnock, was at the same time Master of the Mother Lodge and Grand Master of the Grand Lodge, while both were granting charters for new lodges, it was while occupying this dual office that Lord Kilmarnock gave authority to establish the famous Mother Lodge of St. John of Scotland at Marseilles in France, through which comes the authority of the American Masonic Federation. During her long reign of independence the Mother Lodge never assumed the title of "Grand Lodge" which is essentially a representative body, but was rather a sort of Feudal Superior, the tenure by which its daughters held their charters being the annual payment of one Merk Scots (about 25c), and the attendance of one of their members at the annual meeting on December 20th, being the Feast of St. Thomas, the Patron Saint of the lodge. Terms certainly not hard to fulfill. Of these charters, of which there are record, were granted in all thirty-seven spreading over a period of 130 years including in that number many granted to foreign parts, as one to Virginia, U. S. A., one to Antigua and one to Ireland, under the title of the High Knights Templars of Ireland Kilwinning Lodge, from which came the Early Grand Encampment of Knights Templar of which more will be said later.

It has been asserted by Bro. D. Lyon, and on his authority by Bro. Gould, that the Mother Lodge was always a "three step lodge" that is, she never practiced other degrees than the first three, this is a subject which will be treated of later, enough to say now is what I have said before to the illustrious brethren, how came it, if the Mother Lodge knew nothing but the three degrees, that all her daughters without exception, which were located in her immediate neighborhood, within a few miles, some of them, of her lodge room, knew and practiced other degrees?

The last of the pre 17th century lodges to give in its adhesion to the Grand Lodge was the Lodge of St. John of Glasgow, which swore fealty in 1891, this lodge for a short time filled the role of a Mother Lodge and granted several charters, mostly in and around the City of Glasgow, in one of these, Glasgow Lodge St. John, the writer, first saw Masonic light in July, 1874.

With but slight disturbance the Grand Lodge continued the only real governing body of Craft Masonry in the United Kingdom, for while the Grand Lodge of England recognized the Royal Arch as being an integral part of Craft Masonry and the Grand Lodge of Ireland recognized the Royal Arch and Knights Templars as being Masonry, the Grand Lodge of Scotland not only denied that there were other degrees in Masonry than the three great degrees of St. John but made it a penal offence to wear the lodge the insignia of any other degree professing to be Masonic, and in consequence the High Degree battles caused by so much disturbance of other jurisdictions was for over 150 years kept out of the Grand Lodge. Unfortunately for the harmony of the Scottish Craft the efforts of those who desired to make the Craft degrees the tal-

masonic kite at length prevailed and years ago Grand Lodge passed a law recognizing certain high degree bodies the exclusion of others, this in itself would have been bad enough, what made worse and accentuated the feeling of bitterness on the part of those brethren who desired to retain the old regime, was that of the bodies recognized and declared to be Masonic, only one was of British origin, one was imported from France and is a grand-daughter of the one established in Charleston in 1801, and others were imported from England.

The result of this innovation in the policy of Masonry was what might have been expected, as it has followed every part of the kind wherever tried, the brethren who desired the Craft to be free both from entangling alliances or control of the high degrees met and declared that the Grand Lodge had ceased to represent the Master Masons of Scotland, that in effect it had become Grand Orient and was no longer a Symbolic Grand Lodge, and that they, as representing the Scottish Craft were the true Grand Lodge, they then organized as the National Symbolic Grand Lodge of Scotland, declaring Grand Lodge as such should have no knowledge of other degrees than those which it chartered, thus there are at present two Grand Lodges in Scotland, one a Craft body, the other a mongrel hybrid, part Craft, part high degree, with the latter in control.

Scottish Masonry though as free from religious dominance as that of any other country has always had religious tendencies: in pre-reformation times, Masons were taught to be dutiful sons of "Mithras." Priests and Monks were members of the lodges, and invariably where there was near an Abbey or Monastery, one of the Monks acted as its secretary, showing the connection between the Craft and the church as far back as the 12th century. The Masons and Square-

men of Ayr, who were parties to the signing of the famous "St. Clair Charter," held incorporative charters from the Royal Burgh of Ayr. Among the conditions on which they held their charter, granted during the reign of Mary Queen of Scots, they solemnly swore to be loyal to the Queen and obedient to the burgh authorities, to contribute to the upkeep of one of the eight altars then existing in the parish kirk of Ayr, and to aid in the collection of the balance of such revenue.

"Die septimo mensis Aprilis, anno domini, et cetera (In the seventh day of the month of April one thousand five hundred and fifty-six, during the pontifical government of Paul (by Divine Providence, Pope fourth), all the persons about written of the craftis foirsaidis were obliged and sworn be yr great bodellie aiths of yr ain frie motieu will vncourtit or compellit, the halie evangell reverentlie touchit, to be obedient to or souerane Lady the Queen's Grace, to the Provost Baillies & orsman of the burt or Aire present & to cum, and to the mrmn and visitors of the said craftis, viz.—wrightis, masouns, glassinwritis, cwperis & sklaiteris, in all honest and lesun matters, and sall maintene, obey, and defend the saids actis befoir written, privileges and fredomes of the saids craftis zeirlye and termlye to cum wt the support and help of the saids provost baillies and oersman of the said burt, an sall pay thair dewties zierly & termly to the uphald of yr altar callit St. Ninianes after situatwt in the peroch Kirk of the said burt of Aire, and sall help to in bring all vyris dewties xierlye and termlye aucht to the vphald to the said altar of all zerrs and termes to cum for the honor of God and halie Kirk, comonweil of the said burt & vyris or soeeran Ladies lliges reparand to the said burt lellie & trewlie, bot fraud or gille."

The ordinary penalty for infraction of

these laws was a pitcher of good ale, and a pound of wax candles for St. Ninian's altar.

When the Reformation overturned the popish altars and religion the brethren were relieved from the former penalties and from the funds thus realized they, in 1597, created a fund "for the supplie of failzet bretheren of craft" and near 100 years later provided funds for the building of a gallery in a new kirk built in place of the older one which had been desecrated by Cromwell. This gallery, called the "trades loft," is still standing.

In post-reformation times the friendly feeling between lodge and church continued, the Presbyterian Minister patronizing the lodge as much as his Romish predecessor had done, an instance of this is found in a decision of the Presbtery of Kelso which declared it to be their belief "that there was neither sin nor scandal in that word (the mason word), because in the purest times of the Kirk, masons having that word have been Ministers." And to the present day in rural districts it is customary for the Parish Minister to be Chaplain of the lodge.

INSTALLATION.

Officers of the Provincial Lodge of Michigan: O. A. Thomas, G. M.; McDonatos, D. M.; Sock, M. D.; Weeks, S. W.; H. Maston, J. W.; C. Kreger, S. D.; Longdon, J. D.; Reynndres, Sec.; C. Robert, Treas.; Wm. Mayers, S. S.; J. Yoger, J. S.; Crog, I. G., and Baar, Chaplin.

The following named BB. have been installed as Office-Bearers in Lodge Ogden No. 81:

W. H. Toller, R. W. M.; James MacBeth, Master Depute; Harry J. White, Master Substitute; Joseph Oliver, W. S. W.; G. A. Muller, Secretary; Joseph Baumeister, Treasurer; S. E. Greene, Sr.

Deacon; V. R. Yarrington, Jr. Deacon; Paul Strevay, Sr. Steward; Nicholas Ganters, Jr. Steward; Frank R. Toller, Almoner; Gilbert A. Anderson, Tiler.

The following BB. of "Blue Ridge" Lodge No. 16, A. F. & A. M." C. B. Passaic, N. J., have been installed in office:

William Moss, R. W. M.; C. Royce, W. M. Depute; J. Bronner, W. M. Substitute; R. Lockett, W. S. W.; M. Jones, W. J. W.; J. Kent, Chaplain; William Jones, Sr. Deacon; O. Olaughton, Jr. Deacon; C. Wilson, Almoner; M. Johnson, Tiler; Samuel Cole, Treasurer; I. L. Evans, Secretary; W. C. Perkins, D. G. M. & State Organizer.

GREATEST NEED OF THE WORLD

The greatest need of the world today is for men who are Masons "in the hearts"—men who have learned the lesson of self-control, men who have become self-reliant, men who are inspired by the Spirit of Service, in their relations with other men.

Today the world is groaning and creaking under the bondage of policy-controlled men, legal-minded men and money-mad men; men who are "in the hearts" the very antithesis of Freemasons and are imbued with the Spirit of Greed and inspired by the Service of Self.

But a better day is dawning.

Out of the murk of politics may be seen arising the Spirit of Statesmanship holding aloft the Banner of Education the means for the "healing of the nations."

From out of the gloom of legalism with its destructive attributes of force and punishment is to be observed the Spirit of Prevention grasping in its hands the Banner of Religion—the antidote for Crime.

Through the thick darkness of the smoke arising from the altars of the High Priests of Finance, reeking with blood, suffering and ignorance, the attributes of War, may be seen the Spirit of Brotherhood, waving the Banner of Fraternity, inscribed with its attributes of brotherly Love, Relief and Truth; symbolizing that time when men "shall beat their swords into plowshares, and their spears into pruning hooks; when nation shall not lift up the sword against nation, neither shall they learn war any more."

The dawn of the Fraternal Age is at hand.

In the days just ahead Masons who comprehend the teachings of Freemasonry will have many willing learners to which.

Joe Beatty Hurt

THE ORDER OF ILLUMINATI.

The Order of Illuminati was founded by 1st, 1776, by Professor Adam Weishaupt, Ingolstadt, Germany, and has extended its operations to America. The regular Order of Illuminati still adheres to the principles of Self-Knowledge and knowledge of Human Nature as laid down by the founder, and without which all-around, positive and harmonious ritual development is unthinkable.

The object of the Order is to protect the neophyte entering upon the study of occultism against exposure to the various dangers of unknown forces, and to lead him by means of a systematic course of instructions safely to a healthy philosophy of life in full accord with the facts of science, not devoid of all religious ideas, yet free from all the unessential regulations so abundant in the many philosophical systems promulgated today.

Adam Weishaupt was born in the year 1730 at Ingolstadt, studied law at the University and graduated in 1768. In 1770 he occupied the chair of

canonical and natural jurisprudence, and became chancellor to the Bavarian Court. Previous to that time these positions were held by the Jesuitic clergy, who now believed themselves displaced by Weishaupt, and to reinstate themselves utilized every possible intrigue to close the lodges of both the Illuminati and Freemasons, and finally to instigate the most bitter persecution against secret societies in general.

The inner mysteries of the Illuminati include specific instructions and rituals, both derived from the wisdom of the ages. They traveled from Egypt to India, thence to Greece, were embodied into primitive Christianity, and finally passed to the Crusaders and Illuminati of more recent centuries. To the ancients initiation into the mysteries was as much a necessity as education is to every thinking man and woman today. Truth, and the road to a self-conscious enfoldment of the inner man could only be found by initiation, and the ancient mysteries represented but so many practical and well tested ways to this attainment.

The Freres illumines are, therefore, an ancient religious society. While they do not assert to be the only enlightened ones, they do claim to be in possession of a most excellent system of initiation where the initiate is not merely a student, but is also offered every opportunity to extent the light within his own sphere of activity, and in his turn become—a master.

Men and women sincerely desirous of partaking in a work of this nature are always welcome to membership. Members are differentiated in degrees and unite, wherever sufficient in number, into lodges under established rituals. If interested, address: Alex P. Riedel (Custos, Order of Illuminati, 192 Bergenline avenue, Union Hill, N. J.

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EDITORIAL.

THANKS AND APPRECIATION.

The editor extends his thanks to the BB. for the many letters of condolence and sympathy sent him on the loss of his wife who died on February the 11th after two days illness, so many letters have been received, that much though, they were appreciated, it was impossible to personally reply therefore this method is taken.

OFFICIAL VISIT TO THE SOUTH AND MIDDLE WESH.

Pursuant to an invitation extended by the Supreme Council 33, A. A. R. S., for the State of Louisiana to be present at a farewell banquet in honor of the Representative of the Grand Orient of France prior to his return to Europe, I left Salt Lake City on the 26th of February for New Orleans. Owing to the storms prevailing then in the Rocky mountain region I was detained several hours so that I missed train connection in Chicago, this mishap turned out to be rather a benefit than a hindrance as it allowed me to meet with Kilmar-nock Council of Kadosh, when I had the pleasure of conferring the Higher Degrees on five candidates. Leaving Chicago on the evening of the 28th, I

broke journey at Birmingham, Alabama where I was met by Bro. Lew F. Stapleton and a deputation of the I.B. at the lodge there working U. D. After spending a pleasant and profitable journey with the Birmingham BB., I resumed journey to the Crescent City, accompanied by Brother Stapleton, arriving there on the morning of the 1st of March.

Pending the function to take place the evening we were entertained by Illinois BB. George U. Maury, 33rd, 4th and 95th, and Rene C. Metoyer, 33rd, 90th, and 95th, the former the Sovereign Grand Commander, and the latter a Past Grand Chancellor of the Supreme Council of Louisiana. The meeting of these BB. gave me unalloyed pleasure and though I had frequently communed with them through correspondence stretching over a term of twelve years it was the first time I had the pleasure of personal converse, and we visited many of the interesting and historic places with which the city so plentifully abounds, such as the old Cathedral built by one of the governors while the state was Spanish Territory, and the Historical Museum in which is the room where the transfer of Louisiana from Spain to France, and subsequently from France to the U. S. A., was consummated. We also were shown around the old part of the city still so full of reminiscences of the French day, returning only to our hotel when it was time to prepare for the business of the evening.

In the evening BB. Maury and Metoyer called for us at our hotel and conveyed us to the place of meeting where at a time spent in becoming acquainted with the BB., we were conducted to the lodge where we were received into the Arch of Steel in manner befitting our rank, and with the Representatives of the French Grand Orient, recorded in triple battery. The same honor was accorded the Supreme Lodge, and the federated Supreme Council of the M. F.

The routine work of the lodge having been accomplished we listened to an interesting address by the Ill. Bro.

for Coursaud, representing the G. of France, who spoke in English and French, as many of the BB. were conversant with the latter than the former language, he dealt entertainingly on the universality of masonry as testified by the Scottish and French rites, lamenting the lack of Universality among the adherents of the localasonic system of this country.

In addressing the BB. while speaking on the same topic of universality in general, I enlarged on the work that the A. M. F. had accomplished in furthering it, and gave a sketch of the origin and progress of the A. M. F. to which the BB. gave their earnest attention and expressed their appreciation, in concluding I presented to the Sovereign Grand Commander on behalf of the A. M. F. a Jewel of the combined degrees of the Scottish, Memphis, Mizraim and Templar Rites.

I was much attracted by the Louisiana Trunk which though not so elaborate as the French is very interesting, I was particularly struck with the disposal of the even-money collection for the "Widows Box" as termed by our La. BB. following the French custom, the Trunk of Fraternal Benevolence, as when the collection was taken to the East, the Master in addition to asking the customary questions, required if any Brother present was interested and on one Brother responding in the affirmative, the contents of the Trunk was handed him without counting it.

On the lodge being closed we were shown some of the old relics preserved by the Supreme Council, such as their Banners and Regalia. The former were worked and in places only held together by the weight of the gold and silver embroidery with which it was embellished. Among the latter was the Star of the Sovereign Grand Commander which is encrusted with gems and was purchased in Paris, France, in 1854, at a cost of \$1,500.00. At the banquet which succeeded the work of the lodge, entertainment both mental and Corporeal was provided, the toast of the evening was proposed by Brother Metoyer, who

in his speech sketched the history of the Supreme Council of Louisiana reciting its troubles and its triumphs and predicting for it and for universal masonry a glorious future. The manner in which we were entertained, and the enjoyment it gave us, it is sufficient to say that it was the wee sma hours of morning before we returned to our hotel.

In the morning succeeding we were again the guests of BB. Maury and Metoyer spending the earlier part of the day in sight seeing and visiting the BB. at their places of business, in the evening came the greatest treat to me when I was given the opportunity of examining some of the old minute and record books of the Supreme Council, some dating back to the second decade of the last century, among the most interesting were the old minutes of Polar Star Lodge, the link connecting Louisiana, through the Mother Lodge of St. John of Scotland of Marseilles, France, with the ancient Mother Lodge of Kilwinning in Scotland. Of almost equal interest was the "Golden Book" of the Supreme Council, this is a book in which the Obligation of the 33rd degree is written separately for every P. of the R. S. elevated to that rank and signed by him in manua propria, there are recorded the signatures of Governors and Supreme Justices of the state, and those of many of the men whose names are most intimately connected with the history of the State or Louisiana. Our only regret was that the older "Golden Book" in which is the signature of Albert Pike, the founder of the Southern Jurisdiction, was not at hand for me to see, this book being in the custody of the Grand Chancellor who was at the time absent from the city, the BB., however, have promised me that they will have a photograph of this entry made, duly attested by a notary public, and this we will publish in the "Universal Freemason." Pike in one of his allocutions said he did not know when he received the 33rd degree. He is now dead, so the knowledge is of no importance to him, but the publication of

this extract from the records of the Supreme Council of Louisiana ought to be welcomed by his followers as settling an unsettled point, we doubt, however, if they will thank us.

It may interest our readers to know that following the custom inaugurated in Louisiana when it was a French Province and the lodges held French Charters, the color line has never been drawn, all men who are men being equally eligible for membership, the BB. there seem to look more to the reputation of the applicant, than they do to his race or religion.

On the evening of 3rd of March we left New Orleans after a most pleasant and profitable visit for Birmingham, Ala., where we arrived on the 4th. On the evening of the 5th, I installed the Charter and first officers of Lodge Giuseppe-Mazzini No. 102, this lodge the fruit of the labors of Brother Stapleton, had only worked U. D. for two months, yet I found every officer perfect in his duties and the work as well conducted as I have seen in lodges which have been chartered more years than G. Mazzini has been months in existence, all honor and credit to the BB. and their instructor. Before taking leave of the subject of Birmingham and its members I have to record appreciation of the courtesy and hospitality extended to me by the R.W.M. Brother N. Catanzano and his good lady, which I shall ever appreciate.

Leaving Alabama on the evening of the 6th, I arrived in Detroit, Michigan, on the 8th, where I remained until the 11th, visiting the lodges and Council, while there I installed the Officers of the Provincial Grand Lodge of Michigan, with BB. O. A. Thomas as Provincial Grand Master; M. F. McDonald as Provincial Grand Master Depute; Louis Zox as Provincial Grand Master Substitute, and F. H. Juchartz as Grand Master Deputy in the Provincial Grand Lodge. I also granted a Dispensation to Copernicus Lodge.

Arriving in Chicago on my return journey I held meetings of Kilmarnock and Star Councils of Kadosh and ad-

vanced several candidates and in the evening of the 11th, attended a banquet provided by the BB. of the Chicago Lodges and presided over by the Provincial Grand Master of Illinois.

On the afternoon of the 12th, I attended a meeting of the Chicago Encampment of Knights Templar and addressed a class to the Chivalric Grades of Apprentice; Knight of the Temple of Jerusalem; Mediterranean Pass; and Knight of the Hospital of St. John and in the evening presented a Dispensation to Chicago Lodge and presided at its first meeting. At midnight of the same day I returned home where I arrived on the 15th after an absence of near three weeks.

SEEKING PROOFS.

Among the latest evidences of the activities of the opponents of Universal Masonry is that of approaching young members with the request that they furnish proofs of our regularity, seeking thus to sow the seed of doubt in their minds. We have had several letters from the lodges seeking our assistance in counteracting this new phase of our opponents, adopted by them, but they found that other methods failed.

Before replying, we ask the question, how did the locals know of these young BB. were members of the Rite? We do not believe that the local lodge miraculously made the discovery, therefore some one who knew must have conveyed the knowledge to them and one must have been one of our members, and most likely these are young members, whose minds seem to have proved congenial soil for planting mistrust, and this being so blame naturally attaches to the officers of the lodge to which they belong, in the first place for not making sure that while such a candidate for the benefits of Freemasonry, the applicant was made aware of the fact that there are several Rites or systems of Masonry, that the one he is joining is not only the universal one but also the only regularly constituted one, all others being self-constituted and without other

ty. That he might the better understand this opportunity should be afforded to study and examine, and it is only he has assured himself of the truth or contentions that he should be informed.

In the second place, the newly entered member should have been instructed that he was to seek no Masonic converse with members of other Rites until he was sufficiently grounded in knowledge to intelligently give a reason for his faith within him. And that while he was not prohibited from speaking Masonically afterwards, he was not encouraged to do so unless he had good reason to believe that the one desiring converse with him, did so from an honest desire to obtain light. If the officers had attended to this duty either the young member would have been immune to local leaders, or it would be proven that he had when he declared that he had examined our claims to regularity and was convinced of the truth thereof, in the latter case the sooner he was got rid of the better for the lodge to which he had rudely gained entrance, as well as the Order at large.

As to how to meet these attacks of the local Masons, why meet them at all? Are we not from the first and at all times since put our cards on the table? We give our history, our aims and objects, quote our authorities and it is for those who deny the truth of our statements to prove their falsity. For us to prove the truth. What we prepared to prove, however, is that the local Grand Lodges which falsely call themselves "York Rite" are one and all alike, constituted devoid of any authority except that self-assumed. We have rebuked the locals many times in every place to meet us in debate on questions of our respective claims to regularity, but our challenge has never

been accepted although we have offered to pay all the expense attached; further, to allow the locals to bring any standard history they chose, we bringing none, and that we would prove our contention from their own books, the fact they have never accepted this challenge, and the further fact they have, whenever possible, prevented us from putting our case before the public through the press is sufficient to convince any thinking man that they are wrong, for it is only he who is wrong that dreads the verdict of publicity.

When a local Mason asks a Universal Mason for proofs of his legitimacy, the reply should be, here are the addresses of the sources from which we claim to have derived authority. If you doubt, write yourself and prove it. Here are the names of the Masonic Historians from whom we quote. Read them yourself; BUT, now having replied to your questions, let me in turn ask of you, where did your Grand Lodge get its charter? and I in turn will enquire if your statement is correct. That will finish the debate for no one of their Grand Lodges (so-called) ever had a charter, or indeed any other authority they did not make themselves.

Some foolish and weak-kneed member ask the opinion of a local Mason regarding our regularity, we say foolish advisedly as what wise man does so? As well ask the Romish Priest to assist in the formation of an Orange Lodge, a Democrat to aid in organizing a Republican club, or a merchant before selling a bill of goods to a customer to send the customer to a business rival for his indorsement. The A. M. F. as the only exponent of Universal Masonry in this country has nothing to hide, it courts the fullest publicity, its every claim is susceptible of proof, it has no apology to make for its existence.

Our cause is just, we will be heard,
 Though earth's foundations crack.
 We will not bate a single word
 Or take one letter back.

TROUBLE IN OHIO.

There is trouble among the locals in Ohio. A so-called Grand Lodge was organized there in 1808 by the representatives of six lodges in the usual irregular way. The fight between the Cerneau and Northern Jurisdiction Councils of the mis-called Scottish Rite waxed warm in Ohio a score of years ago resulting in the Northern Jurisdiction men capturing the Grand Lodge, who as their pliant tools, forbid any member of the Craft Lodge in their jurisdiction to take the Scottish Rite degrees from the Cerneaus. Three lodges denying the Grand Lodges power to legislate in the matter seceded and formed an opposition Grand Lodge, this latter seems to be taking on a new lease of life and is meeting with some opposition from the elder body, which stigmatises them as clendestine, so far as regards Masonic regularity between the two it is a case of tweedledum and tweedledee the seceders had as the premier states, no authority for their organization, but then, neither had the first one for its organization: they seem to have forgot the old saying that those who live in glass houses should not throw stones.

(Thompson monument fund continued..

Lodge Haladas No. 49.....	\$10.94
Lodge Fidelity No. 87.....	3.60
Lodge Unity No. 17	5.00
Lodge Bingham No. 72	6.00
Herman F. Juchartz No. 17½....	5.00
Rudolph Schonsuk No. 17½.....	5.00



Bro. J. J. Enos, whose portrait was above, represents the United Grand Lodge of Portugal near the Supreme Lodge A. A. S. R. of the U. S. A. in the American Masonic Federation. Brother Enos first saw Masonic Light in a lodge under the local system, but recognizing that that system fell short of the Masonic ideal, he severed his connection therewith and gave his allegiance to the universal system as exemplified in the lodges of the Scottish Rite in the American Masonic Federation. Brother Enos has served several terms as R. W. M. of Golden Star Lodge No. 15 of San Francisco, and as Eminent Commander of Golden Gate Council of Kadosh also

San Francisco, and is at present serving second term as Grand Master Depute of the Provincial Grand Lodge for the State of California. He has attained to the highest grade in the affiliated Rites being a 33d of the Scottish Rite; a 90th of the Rite of Mizriam and a 95th of Memphis, and has also received the honorary grade of Grand Commander of the Council, an honor rarely given, and thereby in recognition of eminent service rendered to exalted masonry.

RUBBISH FROM THE TEMPLE.

Under the above caption our esteemed temporary "Light" runs a column, which is not as a rule "rubbish." In its March issue, however, we observe one in that worthily deserves the name. It reads as follows: "In a little case, the wood of which was taken from Mount or Gilead, are a number of Masonic Jewels, which have become corroded with age. These Jewels are the relics of a crusader and were found in the grave of a Knight Templar. They were discovered by an archaeologist near the embankment of the ancient Temple from which the Templars took their name, and were supposed to have been buried there during the Eighth century. Among the Jewels is a large cross set in pearls, showing that the deceased Mason must at one time have been a member of high importance." That such twaddle should be considered fit reading for Masons would be laughfull, were it not pitiable, yet such is the pabulum on which local Masons are fed, and strangest of all, they swallow it and believe it, notwithstanding the fact recorded in history that the Order of the Knights of the Temple was not organized until 1118, and three hundred years after this member of the order died.

SEEMING CONTRADICTION.

A reader asks why there are sometimes articles in the "Universal Freemason" not accord with universal teaching, sometimes even contrary to known history. If our good brother would note these items he would see that they are not original with us, but are from other sources to which credit is given. We have often said that one who is a Scottish Rite Mason by accident, or because he knows no better, seldom makes a good Mason; the best we can expect of such a one, is that he may make a good member of the lodge. So the Mason who only reads one side of a subject will never be well informed, for this reason we cull pieces from our exchanges which we consider of sufficient interest, from all of them some little benefit can be derived; some grains of truth extracted. That it is necessary to be discriminating to separate the wheat of truth from the chaff of distorted history, misstatements given (ignorantly or willfully) as facts is good exercise for our BB. It is better that they should prove all things than to swallow blindly all that is given to them as the Local Mason does.

ONE ON BILLY.

Billy Sunday stopped a newsboy in Philadelphia the other day and inquired the way to the postoffice.

"Up one block and turn to the right," said the boy.

"You seem a bright little fellow," said Sunday. "Do you know who I am."

"Nope."

"I'm Billy Sunday, and if you come to my meeting tonight I'll show you the way to heaven."

"Aw, go on!" answered the youngster; "you didn't even know the way to the postoffice."

PARTLY UNIVERSAL.

The Grand Lodge of the Locals in New York has recognized as regular the Grand Lodge Cuscatlan with which the A. M. F. also exchanges. It has at the same session refused recognition to the Grand Lodges of Greece; Rio Gran do Sul; Argentina; and San Domingo. It is good to see the locals becoming even a little universal, though why Cuscatlan should be received and the others rejected must be added to the many other mysteries of local working.

IRISH GRAND MASTER UNABLE TO PROTECT IRISH MASONS FROM CATHOLIC ASSAULT IN PARLIAMENT.

Earl of Donoughmore Ably Defends Craft Under His Charge in House of Lords, But Anti-Masonic Bill Passes.

Irish Freemasonry is now virtually classified as a secret political society by the passage of the Irish constabulary bill in the British Parliament, as noted in January 15 "Light."

The London Freemason deserves the thanks of the craft all over the world for publishing the debates in both the House of Commons and House of Lords. Only one member of each, who was a Freemason, was bold enough to defend the order, and this letting judgment go by default against the craft, says the Freemason, may prove a serious matter for Freemasonry.

Irish Grand Master's Defense.

Replying to the outrageous misrepresentations of the Marquis of Crewe,

Lord President of the council and leader of the House of Lords under the premiership of Mr. Asquith, and to the Marquis's successor, Earl Curzon, or Lord Curzon, both of whom relied upon the Secretary of Ireland under home rule for their amazing information. Grand Master the Earl of Donoughmore denied the charges that Irish Freemasonry had anything to do with politics, recognized the charities that his Grand Lodge sustained and moved that the offensive paragraph of the constabulary bill be stricken out.

He was forced to withdraw his motion, however, and the bill is now a law. Thus have British Freemasons permitted a lasting stigma to be attached to one of their branches at the insistence of Irish Roman Catholic leaders taking advantage of war conditions.

Text of Police Oath Now Changed

England has required all Irish constabulary since 1836 to subscribe to an oath of fealty in which the following words occur:

"I Joe Doe, do swear that I do not belong and that I will not while I live said office subscribe or belong to any political society or to any secret society whatsoever unless to the Society of Freemasons."

The Freemasons were specially exempted from any suspicion of political activity and have continued so until now but hereafter such is not the case.

Majority of Police Roman Catholics.

Yet Grand Master Donoughmore stated that nineteen out of 205 orphan boys being taken care of in the Irish Masonic Home are children of policemen in the government service, though the great majority of the constabulary is Roman Catholic.

Roman Catholic Jealousy.

Earl Donoughmore stated that were not for this question coming up in the times the bitter feeling that has been gathered among Irish Masons by the action of those advocating this bill would

oubtedly have provoked a sharp de-
 man Catholic in Ireland appear to
 wayed by the same unreasoning ig-
 nance and bigotry as those on the con-
 trary. He challenged the proponents
 of the bill to cite a single instance in sup-
 port of the contention that Freemasons
 are a society existing merely to advance
 their members politically, financially or
 otherwise.
 That they had ever misused their posi-
 tion in Ireland for selfish purposes he de-
 nied and invited his opponents to show
 otherwise.

Resolution by Irish Grand Lodge.

I read a resolution passed by the
 Grand Lodge of Ireland in Dublin, Decem-
 ber 7, 1916, as follows:

Resolved, That we, the members of
 the Grand Lodge of Freemasons of Ire-
 land, present at a meeting held in Dub-
 lin on the 7th of December, 1916 having
 read a copy of the letter to the Right
 Hon. H. E. Duke, K. C., M. P., Chief
 Secretary for Ireland, dated November
 1916, and written by our Grand Mas-
 ter, emphatically indorse the protest
 therein contained against the proposal
 to alter the existing law and thereby
 prohibit the admission to our order of
 members of the Dublin metropolitan po-
 lice and the Royal Irish Constabulary.

WRONG AS USUAL.

He post has told us that a little
 wisdom is a dangerous thing. That
 is so the average local writer on Ma-
 sonic subjects should be inured to danger
 by witnessing the following taken from a
 local contemporary: "The so-called
 'Mark Degree in America,' is in reality a
 'lineal American rite,' but holding to the
 English law that a 'Grand Lodge' or
 'Grand Orient' of Freemasons, must be
 an 'independent sovereign body' having
 jurisdiction the first three de-
 grees of Masonry only and not there-
 fore able to recognize any Masonic jur-

isdiction federated with or under the jur-
 isdiction of 'higher degrees.'" The writer
 of the above seems to be ignorant of
 the fact that the Grand Lodge of England
 has since 1813 recognized the Royal Arch
 as an integral part of Craft Masonry,
 that it is in friendly communion with
 the Grand Lodge of Scotland, which rec-
 ognizes the Mark degree, with the Grand
 Lodge of Ireland, which recognizes as
 Masonic the Mark, Royal Arch and
 Knights Templar. With five Grand
 Lodges in Germany, which divide the
 territory, reciprocally, and three of whom
 control high degree systems. With
 the Scandinavian Grand Lodges each of
 which is controlled by the higher degrees.
 Which all goes to show that to write on
 Masonry for the consumption of Ameri-
 can local Masons, a knowledge of Ma-
 sonry is in no ways necessary.

WHAT CAME YOU HERE TO DO?

"What came you here to do?"

"To learn my passions to subdue,
 And thus become an honest man,
 Reflecting God's own perfect plan.

"To learn the law of brotherly love,
 As taught by the Grand Master above;
 To live an honest upright life,
 To avoid all contentious strife.

"To shield the orphan from the storm,
 To protect the widow from all harm,
 To share a brother's heavy load,
 To smooth his rough and ragged road.

"To go on foot, no matter where,
 On bended knee to offer prayer,
 And in my breast to ever keep
 A brother's secret secure and deep.

"With strong hand behind his back
 To keep him steady on the track,
 And tenderly whisper in his ear
 Words of counsel and good cheer.

"To be a master and rule the self,
 To stand for right and not for pelf,
 To be a Mason kind and true;
 That is what I came here to do."

—New Zealand Craftsman.

BRETHREN OF THE ROSE CROIX.

Thory says that the Archives of the Mother Lodge of the Philosophic Scottish Rite at Paris contain the manuscript and books of a secret society which existed at the Hague in 1862, where it was known under the title of the Freres de la Rose Croix, which pretended to have emanated from the original Rose-crucian organization of Christian Rosenkruz. Hence Thory thinks that the Philosophic Rite was only a continuation of this society of the Brethren of the Rose Croix.

ADVERTISEMENTS.

All matters of business for the "Universal Freemason" must be addressed to T. Perrot, 418 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 418 Vermont Building, Salt Lake City, Utah.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208 1/2 Third St., E. Elton Withrow, R. W. M., 825 E. Ash St., Edw. E. Stackhouse, Secretary, 245 E. 41st St. Visiting BB. always welcome.

Blue Ridge Lodge No. 16. A. F. & A. M., under the A. M. F. Meet the 4th Wednesday in each month at 88 Belleville Ave., Newark, N. J.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets First and Third Fridays at 8:00 p. m., 402 German House, Poik and Turk. R. W. M., C. P. Griffin, 704 Pacific Bldg. I. Less, Secretary, 1361 Webster street.

Caledonia Lodge No. 29, A. A. S. Tacoma, Wash., Stated communications every Wednesday, 8 p. m., at 1313 Taylor Ave. Emil Kliese, R. W. M., 2120 S. St. Erich Siburg, Secretary, 1339 S. street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. Adam Kowalski, 33, 3129 Logan St. Secretary, St. Simiarski, 32, 3129 Lawndale Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, 496.

Rizal Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon 1:30 at Knights of Pythias Hall, 11 Powell St. R. W. M., B. R. Losada, Broadway; Acting Secretary, M. D. A. 1263 Mason street.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m. Caledonia Hall, 119 1/2 South Spring. Henry A. George, R. W. M., 420 S. Broadway Ave.; S. Hyams, Secretary, 119 South Spring St.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Hall, 9th Street. R. W. M., H. M. Lornstrom, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ill., meets every second and fourth Tuesday of each month at 8 p. m., 1223 Milwaukee Ave. R. W. M., Willa, 32 deg., 815 N. Winchester St. Secretary, S. Sosniak, 2028 Potomac St.

THE UNIVERSAL FREEMASON

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May 1917

Number 11

OFFICIAL.

MONEY MUST ACCOMPANY ORDER.

In the future all orders for printing, supplies etc. must be accompanied by the required amount of money to pay for same.

The American Masonic Federation pays for everything on delivery, in order to save a good deal of bookkeeping otherwise required. To send out supplies etc. and then waiting 1, 2 or even months before they are paid for, costs a lot of extra bookkeeping, an unnecessary expense.

The Grand Secretary General is now "sleeping with his boots on", thinking to keep up with his ever increasing duties, and should therefore not be burdened with unnecessary work.

If you are not sure of the price of supplies etc., send him a letter stating what you want and he will send you the necessary information.

We would also appreciate it, if those individual members who are ordered to this office for supplies, printing etc., would remit at their earliest convenience.

EXPULSION.

W. Heckmier of Lodge Ogden No. 10, Ogden, Utah, has been expelled for Masonic misconduct.

THOMSON MONUMENT FUND CONTINUED.

Lodge Golden Star No. 15.....	\$10.50
Lodge Bingham No. 72.....	5.00
Lodge Rising Star No. 84.....	8.70
Lodge Harmony No. 26.....	5.00
Lodge Benjamin Franklin No. 50..	5.00
Lodge George Washington No. 42..	5.00
D. Bergera of No. 5.....	1.00
Lodge Providence No. 5.....	5.00

TABLOID HISTORY OF MASONRY.

(Continued.)

Masonry in the United States of America.

As was stated in the beginning of this sketch, all Masonry now existing in the world can be traced directly or indirectly to the Grand Lodges of Britain, and this is no less true of the Masonry of America than that of other lands. Here we have two widely different forms of Masonry though sprung from the same root. One form, introduced direct from Britain, at first was as pure in principle and universal in practice as its progenitors, though now, alas, it has far fallen from that high estate; it has become an apostate from genuine Masonry; its Grand and Subordinate Lodges have become clandestine and irregular. It has, to use the scriptural language, "forsaken the ancient landmarks and broken the everlasting covenants." Of this irregular form of Masonry we will treat under the title "Local Masonry," a system falsely styled by its adherents "York Masonry"—a name they have no more right to

assume than they have to lay claim to membership in the family of Masonry Universal.

The other form, introduced from Scotland through France, has religiously adhered to the universal system. Of the former system we will first treat, tracing it from its introduction into this country until the time when it became clandestine, after which time it ceases to have any other than an academic interest to regular Masons.

As authorities we will quote from Gould's History of Freemasonry, History of Freemasonry and Concordant Orders, Findel's History of Freemasonry and other lesser works. From a study of all available material at the disposal of the Masonic student, the only thing absolutely certain is the uncertainty of the time when Masonry was introduced into the then American colonies. There can be no doubt but that among the people who left the British Isles for the colonies there must have been many members of the Craft, and it is reasonable to suppose that these Brethren should meet together in their new home and talk of Masonry. Some have sought to prove that letters sent to friends by Brethren telling of such meetings was proof that Lodges existed in Philadelphia as early as 1715. Anybody in the least degree acquainted with Masonic conditions prior to the Grand Lodge era can readily see the absurdity of such contention.

The earliest authentic record of the introduction of Masonry regularly into America is by a commission issued by the Duke of Norfolk, Grand Master of the Grand Lodge of England (Moderns), in 1730, granted to Daniel Cox as Provincial Grand Master of New York, New Jersey and Pennsylvania. Cox does not seem to have ever done much under this commission. If he did, no record exists of it.

In 1733, three years later, it is claimed that another commission as Provincial Grand Master for New England

was granted to Henry Price of by Lord Montague, Grand Master of the Grand Lodge of England, and in 1734 from Lord Crawford, to Montague. From the fact that is no mention made in the Grand records of the issuance of these commissions to Price, making him Provincial Grand Master over all North America, some doubt has been cast on the authenticity. However, no doubt that Price exercised to the full the powers given in the commissions he claimed to have received, or that his claim was recognized by prominent Americans, among them Benjamin Franklin, as will be noted later.

Omitting the first two commissions claimed by Price, there were also eleven American Provincial Grand Masters commissioned by the premier Grand Lodge of England. The following list, with dates of appointment:

1729-30—Thomas Howard, Lord of the Manor, Grand Master, appointed Mr. John Cox of New Jersey, in America, Provincial Grand Master of New York, New Jersey and Pennsylvania.

1736—John Campbell, Earl of Loudoun, appointed Robert Tomlinson Provincial Grand Master of New England, and Hamilton, Esqr., for South Carolina.

1737—Edward Blight, Earl of Pembroke, appointed Richard Riggs for New York.

1742—Thomas Ward, Lord Ward, appointed Thomas Oxenard for America.

1747-51—William Byron, Lord Byron, appointed William Allen for Pennsylvania, and Francis Goelet for New York instead of Richard Riggs, then in England.

1752-3—Lord Carysfort, Sir Robert Carysfort, appointed George Hanson for New York in room of Francis Goelet resigned.

1754-5—The Marquis of Carnarvon appointed Hon. Egerton Leigh for South Carolina; Jeremiah Gridley, for all

ica where no Provincial is ap-
ed.

5-62—Lord Aberdeen appointed Grey
it for the Province of Georgia.

0-4—Lord Petrie, Grand Master, ap-
ed Henry Price for North America;
John Collins of Quebec for Canada;
Noble Jones for Georgia; Hon.
on Randolph for Virginia.

must not be imagined, however, that
premier Grand Lodge of England
the only Masonic power that grant-
provincial commissions in America,
th it was the first to do so, as in
on application of St. Andrew's
e of Boston, which had received a
er from the Grand Lodge of Scot-
granted nine years before, a com-
on was issued by the Grand Lodge
otland appointing Joseph Warren
ncial Grand Master of Masons in
on, New England, and within one
ed miles of the same. This power
extended to cover the whole conti-
of America by a commission grant-
1772. The Provincial Grand Lodge
created adopted the title of "Massa-
ets Grand Lodge" in 1782.

n Pennsylvania the "Ancients"
ed to found lodges in 1758, a Pro-
al Grand Master was warranted in
and their system became so pop-
that the other lodges previously
ed by the "Moderns" soon ceased to

what is now the State of New York,
nic activity seems to have begun
the appointment of George Harri-
in 1753 as Provincial Grand Master.
ix the eighteen years which he held
llee a number of lodges were start-
him. One lodge was chartered in
by the Grand Lodge of Ireland, and
81 the Duke of Athol, Grand Master
e "Ancients," granted a warrant to
a Provincial Lodge in New York

en the revolutionary war started
on Great Britain and the then col-

onies, there were in actual or nominal
existence Provincial Grand Lodges in
Massachusetts (for New England), New
York, Virginia, South Carolina, North
Carolina and Georgia, under the "Mod-
erns." In Pennsylvania, under the "An-
cients," and in Massachusetts (for the
continent of North America) under the
Grand Lodge of Scotland.

In Virginia, Masonry was planted from
divers sources. The date of its intro-
duction is given as 1741. Charters were
granted by the Grand Lodges of England
(Moderns), Scotland and the Mother
Lodge of Kilwinning. In the Fredericks-
burg Lodge, chartered by the Grand
Lodge of Scotland in 1758, George Wash-
ington was made a Mason. In South
Carolina, Masonry was introduced
through a warrant from the Grand Lodge
of England (Moderns) in 1735, and a
Provincial Grand Lodge later warranted
in 1736 by Lord Loudon, Grand Master
of England, with John Hammerton as
Provincial Grand Master. The Grand
Lodge of Scotland chartered one lodge in
1759. The (Ancients) Grand Lodge of
England chartered three lodges, the first
in 1764, the last in 1786, and several
lodges were organized by other Provin-
cial Grand Lodges.

There is but little record of the intro-
duction of Masonry into North Carolina.
The first record we have of a lodge be-
ing warranted was one at Wilmington in
1754. Later, lodges were chartered by
the parent Grand Lodges of Britain and
by the American Provincial Grand Mas-
ters. It does not seem that there was
ever a Provincial Grand Master appoint-
ed regularly for North Carolina, but it is
claimed that in 1767 Thomas Cooper was
appointed acting Provincial Grand Mas-
ter, by Henry Price, though at this time
it is doubtful if Price had any authority
himself.

Up to this time Masonry in America
was regular; the lodges held under regu-
lar charters granted by the British Grand

Lodges, and the Provincial Grand Lodges seem on the whole to have acted within their authority as the agents only of the power from whom their commissions emanated.

With the dawn of political independence, and the entry of the erstwhile British Colonies into the family of nations as an equal, there arose with the Brethren a desire for Masonic independence also. This desire was in itself commendable and worthy of encouragement, and had the Brethren been mindful of their obligations and sought the end they desired by lawful means, all would have been well, and Universal Masonry would have benefited. Unfortunately, the Brethren allowed political animosity to blind their Masonic perceptions, and instead of soliciting from the powers to whom they had solemnly vowed fidelity a release of their Masonic obligations of fealty by a charter of renunciation—which without a doubt would have been granted—they, in violation of these solemn obligations, violently and unlawfully severed the connection between them and the powers by whom they were chartered, and professed to erect themselves into independent Grand Lodges.

While at the time this act was committed the seceders offered no excuse for their conduct, in later times their successors, realizing the false position in which they were placed, sought to justify the unlawful act by pleading as a precedent the action of the four lodges of London who organized the Grand Lodge of England in 1717. To prove the fallacy of this argument, it is only necessary to show that the four old London lodges owed no allegiance to any superior power. They were independent, holding by immemorial usage, that they surrendered their independence to the Grand Lodge which they then created, and it was enacted that in the future no lodge could meet without the warrant of the Grand Master. These warrants

(or charters) were the only authority the lodges had for existing, and their powers were limited by the terms of the charters, and it is certain these powers did not give the created body the right to make a creating body.

It is an established axiom in Masonic law that a Masonic lodge—whether Grand or Subordinate—meeting without a charter from a superior power authorized to grant the same, is clandestine and irregular. Therefore, when the lodges in Massachusetts in 1777, South Carolina in 1777, Virginia in 1778, Pennsylvania in 1786, New York, North Carolina and Georgia in 1787, assumed power to organize themselves into Grand Lodges without first having obtained necessary authority from the Grand Lodges from which their charters emanated, they became clandestine and irregular.

There were other so-called Grand Lodges erected about the same time those we have mentioned, but as they had never even the shadow of centralized authority in the shape of Provincial Grand Lodges, they are so thoroughly irregular that there is no need of waste time on them.

A word regarding the powers of Provincial Grand Lodges might be exact at this time, as it has been argued by some apologists for irregularity that the transformation of a Provincial Grand Lodge was no violent breach of obligation. To such it is only necessary to say that the powers of a Provincial Grand Lodge are as strictly limited as those of a Subordinate Lodge. Each is the creation of the Grand Lodge, and possesses no other powers than those granted by their charter. The Mother Grand Lodges of Britain continue to grant charters and commissions today, as they did one hundred and fifty years ago, in identical terms, and with identical powers. Copies of these documents are at easy access to any one and their

will dispose of this argument.

It may be objected by some that a verdict of illegitimacy and clandestinism rendered against these self-created lodges might savor of technicality, or that, however false their claim to regularity may have been originally, they have now gained a title by prescription. To this, however, we cannot agree. They were wrong to start with, and unless the original error be healed by competent authority no length of time can make the original error right. "Can a clean thing come out of an unclean thing?" As a Grand Master of Georgia (Locals) recently argued, it is only through the fulfillment of all necessary requirements that legality is obtained. These people may honestly consider themselves to be Masons. They may be in possession of our esoteric work. They may be unobjectionable in morals and possess all the other qualifications that go to make a good Mason. But, through their originators neglecting the necessary technicalities, they are clandestine. The most charitable view that can be taken is that there is a cloud on their title from which they should purge themselves as speedily as possible.

Besides the original irregularity of the formation of the so-called Grand Lodges—though in itself to brand them as un-Masonic—the difference between their system and regular Masonry has been emphasized by subsequent actions taken by them, and the breach is being constantly widened, e. g., at a convention held in the city of Baltimore on May 8, 1841, innovations of the most startling nature were introduced; the esoteric work was so altered that it differs widely from the universal practice; the immemorial law that the business of the lodge should be conducted in the E. A. degree was abolished, and a new law made that business should only be transacted in the M. M. Degree. Thus differing from all the world's Masonic systems

or rites. In the lodges of the local American system the E. A. and F. C. are not considered Masons. If sick they are not entitled to Masonic relief; if dead they are not buried with Masonic honors. One black ball cast against a candidate prevents his admission in the lodge without any further inquiry, and the candidate thus objected to—perhaps by personal feelings on the part of the objector—is debarred from again applying for admission in that, or any other lodge unless the original objector withdraws his objection. Lodges claim the exclusive privilege of selecting material from designated districts, and the candidate residing in such districts must either make application there, or remain outside the order.

They have framed laws of physical qualifications by which a candidate with a stiff finger or minus one of his toes is disqualified. Through lack of a central authority the esoteric work of the several so-called Grand Lodges varies to such an extent that a member holding high office in one can with difficulty, when at all, work his way into a lodge in another jurisdiction, and the end is not yet, as changes are being constantly made which in the course of a few years are considered as being landmarks, and it requires no prophet to foretell that the time is near when this fraudulent system will cease to be Masonic, even in name. It has long ceased to be so in fact.

(To be continued.)

LINCOLN, THE FRATERNALIST.

"Many of the best educated men of this and earlier ages never had any extended experience with the schools. A great number of the most religious men, in the history of the progress of Man, have been obliged, for conscience sake, to remain outside the Churches.

And we are beginning to learn that one may be a Fraternalist without being a member of a lodge.

In the last analysis it will be found that the Thought, the Life and the Works of the individual count more than the professions. Perhaps no Man of modern times illustrates the principle we present more fully than does Abraham Lincoln. He was educated without the help or the hindrance of the schools. He was intensely religious without being hampered by the limitations of a creed. He was a Fraternalist, "in his heart" without having been brought to the Light through the process of initiation in the lodge.

Lincoln achieved self-control, self-reliance and self-sacrifice—the three great achievements of Man—without any of the "helps" which most of us need, or think we need, for the accomplishment of The Great Work of fitting ourselves for the building of the Temple—that house not made with hands—a perfect Moral Character.

Few, if any, of the Great Masters of Life have been able to evolve within the hampering limits of the institutions of their times. In almost every case they have either developed without the help of institutions or have been ejected from the institutions within which they have begun their struggles for individual perfection. They have usually discovered that the "aids" of institutions were merely crutches to emphasize the infirmities of those who used them. Strong individuals soon learn that they must "tread the wine press alone."

Before the election of Lincoln to the office of President of the United States, he found himself opposed to all of the institutionalists of his day. Almost all of the products of the institutions of "learning" despised him openly. The ministers of the church were against him almost to a man. In reference

to this last he says: "Here are three ministers of different denominations, (in Springfield, Ill.) and they are against me but three. Bateman, I am not a Christian; he knows, I would be one; but I will carefully read the Bible, and I will so understand this book. These men know that I am for Freedom in all territories, Freedom everywhere as the Constitution and laws will permit; and that my opponents are against slavery. They know this; and yet they hold this book in their hands, in the face of which human bondage cannot exist. At this moment, they are going to turn it against me. I do not understand it."

Later in his experience Lincoln understood. He learned, what all must learn, that Principle is one thing and institution built up around the principle is another.

So must all of us learn that there is no saving power in lodges, associations, institutions, but that we shall grow and expand only as we understand Principle and apply to our Life and Conduct that which is taught by the society, the association, the fraternity of our own Free-will and accord.

"Not every one that saith unto the Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Lincoln was born on February 12, 1809, just ninety-two years after the Masonic Fraternity began to build character and just ten years before the Odd Fellows in America began to establish night schools for the teaching of character formation instead of character reformation. Five years after Lincoln was born, the Pythians began to establish their lodges in the United States for the purpose of helping to restore reason by the process of fraternal education to a nation that had been captured by ignorant, controlled men, legal-minded men, money-mad men.

Since February 19, 1864, the fraternal orders have increased in the United States from three to over six hundred and some of these fraternal orders have over a million members. Perhaps over 12,000,000 men in the United States now belong to these various fraternal orders which teach men to shun war, hate and politics.

Give credit to Oriental Consistory Official Bulletin of Chicago of February 12, 1917, for above contribution to Fraternity and Lincoln. The word "Fraternalist" is substituted herein for the word "Mason" so that it will apply to all fraternities that are teaching Brotherhood.

JOE BEATTY BURTT.

WHAT IS A BIG MASON.

A "big Mason" does not necessarily measure over six feet four inches, nor weigh upwards of two hundred and fifty pounds, and tiger claws three inches long; he may be only four feet four inches, and leave the scale beam undisturbed at the hundred pound notch, and wear no emblems at all, but if he hears the orphan and widow without it being shouted into his ear with a megaphone, exercise Masonic charity toward a fraternal brother and does unto others as he would be done by, he Masonically is a bigger Mason in every way than his avoirdupoise leviathan brother who lacks these Masonic qualifications.—Texas Free Mason.

As a battle develops the fact that many a coward has found his way into the army, so does a Masonic crisis show up many a man who should never have been admitted within the tiled doors of a lodge, declares the Masonic Sun.

LESSON OF THE DEGREES.

The "higher degrees" are meant to assist the seeker after truth, not to find it for him, but to make its discovery easier.

All who have taken the "higher degrees" however, do not find the truth. But if in his ignorance a man thinks that he is honored by being permitted to wear symbols whose meaning he does not understand, or even try to understand; if he takes pride in the reflection that he got his "honors" at a low price, so much per degree, and if the fact of his admission to the higher bodies makes him arrogant, or vain, or any less devoted to his Blue Lodge, then that man has not yet become a Master Mason.

This is not the fault of the higher degree. The failure is in the character of the candidate. He has not yet learned to subdue his passions, not set himself to improve in Masonry.

Let us hope that the sublime principles of Freemasonry, the same yesterday and tomorrow, the same in the first as in the 33rd degree, may in time pierce this armor of ignorance and self-conceit and wake up the living soul that lies slumbering there.

Yet, "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." —Contributed.

Men who treat each other as brothers at lodge and as foes in business life, are not Masons, because Masonry does not set up one standard of conduct for the lodge and another for outside.

Every reader of the "Universal Freemason" should try to get at least one new subscriber. Who will be the first?

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EDITORIAL.

WAR.

The feelings of sorrow that overwhelm us at the entry of our country into the vortex of this world embracing war is, we are sure, shared by every true mason irrespective of the particular rite of his affiliation. To us of the Family Universal the sorrow is all the keener as from our world wide affiliation the "tie that binds" means more to us than others and many of our BB. first saw material light, and some even masonic light in other lands and have loved ones fighting on opposing sides in this terrible struggle. The only ray of light to comfort us in the surrounding darkness is the knowledge that it was only when every other effort failed, when patience had ceased to be a virtue; and further forbearance might be branded as cowardice, that she drew sword and then only in the cause of Freedom, of Liberty, Equality, and Fraternity. Her only desire, that other peoples should

enjoy the blessings of self government and the privilege of working out their own destiny unhampered.

Much has been said and written since the war began about the failure of masonry as a power for peace. These critics ever stop to think of condition of the Craft in some of warring nations? or in fact, in many of these nations that masonry is openly allowed to exist? England would show them that only in the British Empire, France, Italy, Rumania and Hungary are there masonic Grand Lodges in the Anglo Saxon world. In Austria, Turkey, Russia and Bulgaria membership in the order is penalised. In Serbia but one lodge existed, in the German states masonry never was a popular institution, rank and file had little or no part in it, and like most everything else in those states, masonry was under control and supervision of the government. How then we ask can masons have failed in performing a mission she was never allowed to enter upon?

It is true that for a short period in Turkey (under the regime of young Turks) masonry was permitted to exist and a Grand Ottoman Order (with which the A. M. F. affiliation was organized, now alas defunct). Russia has had a few zealous BB. who have kept the sacred flame smouldering (with these the A. M. F. also affiliated) but its operations had to be strictly secret to avoid government persecution. The new era of freedom entered in Russia will no doubt give also freedom to our BB. there, and it may be in the providence of the Grand Architect of the Universe that the warring nations will be sufficiently democratized by the end of the war that Liberty will exist where the members will be free, and masonry will be permitted to pursue her beneficent mission of peace and universal brotherhood without let or hindrance. The

he fails, and then only, should she be blamed. God speed the day that she enter on her mission.

THE "INTERNATIONAL BUREAU" DEFUNCT.

For a number of years past there has existed an organization in Switzerland called "The International Bureau of Masonic Relations" whose avowed object was to bring into closer touch the Masonic Grand Bodies of the world. In aid of this object the Bureau issued a quarterly Bulletin in French, German and English and since 1907 has published an annual Masonic Calendar. In both publications Bro. Edward La Tente was editor. We have just learned that Bro. La Tente has been ousted from the German influence in the Swiss Grand Lodge and a Bro. with a German name substituted. We have on several occasions taken issue with Bro. La Tente on his methods, especially when in his calendar he took upon himself to decide between the several Masonic bodies existing in a country, which was regular irrespective of the antiquity or other claims of the relative bodies. Still there is no doubt but that Bro. La Tente was sincere in his intentions though mistaken in his methods, and we are sorry to see him replaced.

PROVINCIAL GRAND MASTERS.

How true is the saying in the BOOK: "when the head is sick the whole body faints," and nowhere is the correctness of that saying better illustrated than in the condition of the lodges in Provinces where the Provincial Grand Master is an active worker, and those where he rests upon laurels, satisfied with the honor received, but deeming it unnecessary to qualify the office he holds. The A. M. F. has on the whole been fortunate

in having Grand Masters in the several Provincial Grand Lodges who at least tried to do their duty to the order, and of some who have eminently succeeded in doing so. Where all do their best it may seem invidious to distinguish one above another, but as we believe in all cases in giving honor where honor is due, we desire to congratulate the B.B. in the Provincial Grand Lodge of Illinois on their having in Bro. Gus. Johnson a Grand Master, whose desire since his installation into office has been to fulfill its duties to the letter, and who has succeeded in doing so. We anticipate as the result that the Provincial Grand Lodge of Illinois will lead all others in the A. M. F.

OREGON.

To the Locals of the state of Oregon might be aptly applied the words of the Psalmist: "Why do the heathen rage, and the people imagine a vain thing." For six years now an Oregon organization which prostitutes the sacred name of masonry by terming itself a masonic Grand Lodge has sat up nights scheming out plans to persecute the B.B. Knowing their inability to meet us in debate they procured the passage of a bill in the state legislature, nominally for the purpose of preventing fraudulent imposition on fraternal or trade societies, but actually to have the revenue of the state used by the Locals to fight the battle their own acknowledged irregularity prevented them from personally undertaking with any show of success. That the use of the names of other organizations by them as seeking this class legislation was as false as every other claim or assertion they make, is shown from the fact that in no other organization in the state is there any division requiring such legislation, and the added fact, that if there had been, the parties to the dispute were men

enough to settle their own differences. Three times have our BB. been hailed into Court and in each case have we come off victorious, the trials ending in showing stronger proof of our regularity, and the utter irregularity of our opponents.

One would have thought that so many defeats would have made them chary of entering on new enterprises. But "whom the Gods would destroy they first make mad," and it looks as though nothing less than being completely and utterly defeated will stop these "heathen." Therefore the trustees of their grand lodge have been authorized to take such action as they deem necessary against the clandestine (?) masons organizations in the state of Oregon. One of these steps seems to be the adoption of a particular badge, which will be registered as their own. This was made necessary by their failure to prove exclusive right to the use of the Compass and Square. To this our BB. will not only have no objection, but will gladly give their aid as there is nothing we desire less than that we should be mistaken for them.

Reverting to our text, "Why do the heathen rage?" why should these Oregonian masonic misfits rage against Universal Masonry as they do? It cannot be because we seek to annoy, personate or interfere with them, as we not only disclaim any such intention, but we deny that they have any legitimate claim to the masonic name. Then there can be only one of two reasons for this enmity: either they, like Demetrius, the silver smith, fear that by the dissemination of truth their craft would be in danger; or they are moved by pure unadulterated cussedness and the natural antipathy that error ever has for truth. Why they imagine such a vain thing as that their puny efforts will ever stem the onward march of progress or the dissemination of light into the dark places, passeth

our understanding. The time when people, whether of nations or of organizations, were content to let leaders do their thinking is being rapidly relegated to the past, and Czarism, Kaiserism, whether political or amoral, professing masons, must go.

THE PHILIPPINE GRAND LODGE

With the BB. in the Philippines there has been trouble for some time. Masonry was originally introduced there from Spanish sources, under great opposition and cruel persecution of the BB. when discovered. Subsequent to the acquisition of the Islands by the U. S. A. a lodge was chartered there by the Grand Lodge of California (locals) and other two lodges were chartered following the usual fashion of the locals, these three met and of their own volition organized what they called the Grand Lodge for the Philippine Islands regardless of the existence of the other Lodges already existing there. Some time close on a hundred years ago these later the newly created masons declared to be clandestine. The Grand Lodge of Scotland and the Grand Orient of France have also lodges in the islands, the former provisionally recognized the new Grand Lodge, the latter not, the question being that the lodges then under its jurisdiction should have the privilege of remaining under their Mother jurisdiction if they so preferred.

The majority of the local grand lodges of the U. S. A. have recognized the new grand lodge while refusing recognition to the old lodges, the following dignified Protest was addressed to the local American Grand Lodges and the original Philippine lodges. Of course without favorable consideration by them

"TRANSLATION"

"Universal Masonry" "Spanish Family"
"Grand Regional Lodge of the Philippines, No. 2."
Regularly Constituted under the Constitution

of the Grand Spanish Orient.

Seat of Manila, August 2, 1915.

To the Venerable Grand Master of the Grand Lodge of Georgia.

Venerable Grand Master and Beloved Brethren: The Grand Regional Lodge of the Philippines, in extraordinary session, held the 8th of this month in the Valleys of Manila, Philippine Islands, has decided to direct to you, and submit to you and through you, to the Grand Masonic Body over which you preside, the attached fraternal and respectful protest that this Grand Regional Lodge of the Philippines formulates against the Constitution, in the Valleys of Manila of the entitled "Grand Lodge of the Philippine Islands," composed of American Lodges.

The acts and motives that constitute the basis of our Protest are specified in the Resolution itself.

This Grand Regional Lodge of the Philippines, that works in these Valleys, under the control of the Grand Spanish Orient, hopes fundamentally that your August Grand Body will decide the question in favor of the National Philippine Masonry, composed of this Grand Regional Lodge of the Philippines. We believe the Philippine Masons to have the right to the Jurisdiction of our territory, not only because we are born here, and live here, and here we are made Masons, but also by the right of antiquity that protects us.

We understand perfectly the right that the American Masons, residing in the Philippines, have of working in our Valleys, but, from the moment in which they establish a central authority, with exclusive Jurisdiction over the Philippine territory, and try to exclude, within this Jurisdiction, ours, the ancient Philippine Masons, which constitute the immense majority of the Masonry of the Philippines, we can do no less than formulate our fraternal protest, and direct ourselves to all the Masons and Masonic Organizations of the world.

We hope that these will support our question, declaring, as they should declare, and as we declare, that the "Grand Lodge of the Philippine Islands," formed by American Lodges and by American Masons, is an invasion of our territory, in violation of Masonic principles universally recognized and accepted.

We submit to you and to the August Grand Masonic Body over which you preside this question, trusting that you will approve our attitude.

Fraternally

Ramon Mendoza,

Grand Secretary of the Grand Regional Lodge of the Philippines.

MANITOBA ON RELIGION IN MASONRY.

We heartily commend to the careful study of our readers the following taken from the 1916 report of the Grand Lodge of Manitoba. It is interesting and instructive, and in the main correct, more so than is usual in American reports. There is one point however on which we must take issue, where it is stated that the presence of the Bible had not a place in masonry from time immemorial, or was not mentioned in the ritual until 1724. According to our reading we have found that "the great bodily oath" of membership was taken with the Candidate's hand on the "Holy Evangelii" as far back as the 15th century in Scottish Lodges. The trouble seems to be with a certain class of writers on masonic subjects that they can see no further back than 1717, when the Grand Lodge of England was formed, forgetful of the fact that it was from Scotland that the founder of that body came, and that it is only in Scotland that the ancient traditions of the craft are to be found.

"Pursuant to these instructions, your Committee has by correspondence and otherwise made numerous inquiries. In

conducting these inquiries and forming the conclusions and recommendations it has, your Committee has borne in mind the desirability, as expressed in the above quoted report, of Masonry throughout the world becoming a federated unit. It has been their aim, therefore, to find ways and means of knitting the disunited elements of Masonry together, rather than merely to find reason or excuse for their being separated.

There are three well defined groups of Masonry scattered throughout all the countries of the world, but all apparently are similar in principles and traditions. They are dissimilar because of the more or less importance given in each group to religion.

What may be called the first group regards as an absolute necessity the adoption of what are called the Landmarks, and in particular these two, a declaration of belief in the Great Architect of the Universe and the presence of the Bible on the Altar. This group comprises the Masonry of Great Britain and her Dominions, United States of America, Germany, Hungary, Italy, Switzerland, Holland and Portugal. Generally speaking, the Grand Lodges of Great Britain and her Dominions and those of the United States have declined to receive into their lodges Masons from jurisdictions of Grand Lodges which do not admit these two Landmarks. Other Grand Lodges in this group, while they possess the two Landmarks, do not take so arbitrary a stand and do not close their doors to any visitor who proves himself to be a Mason, even though the jurisdiction from which he comes admits neither the formula of the Great Architect of the Universe nor the Bible.

The second group comprises part of Latin Masonry, viz.: Grand Orient of France, Grand Lodge of France and Grand Orient of Belgium. These

jurisdictions leave to their members the right to believe in God if so wish, but impose on them no article of faith. They hold strongly to the principles of mutual tolerance, respect to others and of one's self, and absolute liberty of conscience. They make no dogmatic affirmation of any kind. Visiting brethren to whatever jurisdiction they may belong are admitted to their lodges without any other restriction than that they are regular Masons.

The third group comprises pure Christian Masonry. To this group belongs the Masonry of Sweden, Norway, Denmark and one of the Grand Lodges of Germany.

Obviously, there should be no barrier to fraternal intercourse between ourselves and any of the Grand Bodies comprising groups one and three, and your committee has found that mutual recognition exists among bodies comprising these two groups, in many cases, despite the fact that in all where it has been asked for, it has been refused. The present unfortunate war has severed certain relations that did exist and made impossible at present the entering into fraternal relations with certain bodies, but, in so far as it is possible, your committee would respectfully recommend that formal overtures be made to Grand Masonic Bodies of these two groups that we are not at present in fraternal relationship with.

Your committee has found in its investigation that there are seemingly two recognized systems of government among the Masons of the world. There are Grand Lodges such as ours which control only the three degrees of Craft Masonry and there are Grand Orientals which are the supreme governing bodies for Craft Lodges and for lodges of the so-called higher degrees as well. It would not be the desire of your committee to go into the question of recognition of these so-called higher degrees but it would seem wrong in spirit and unfair not to recognize the Craft Ma-

of those countries, as it is seemingly just as legitimate and genuine as our own. Whatever system of government they choose to adopt is surely their own affair, and because it is different from our own does not seem sufficient reason for our barring them from Masonic intercourse with us. In recommending to this Grand Lodge that the Grand Orient system of government be no barrier to our recognizing Lodges having that government, our committee wish to point out that a course would simply follow a precedent already established by our mother Grand Lodge, Canada, by England, and by many others.

Reporting to the question of recognizing the Masonry of group two, that France and Belgium, your Committee need hardly ask your sympathetic consideration. If there are any people to whom we owe a debt of gratitude, a tribute of admiration and a feeling of paternal love, it surely is the people of Belgium. No less warm should be our feelings toward that noble nation, France, which as our ally in this present colossal struggle has shown us an example which is the admiration of the world. Their soldiers and our soldiers, side by side, are shedding their blood for the triumph of Justice and Civilization, for the defense of our homes and our freedom. Surely, then, it behooves us to endeavor to do that we can to cement still stronger the connection between their people and ours.

From what your Committee has been able to find out, there is a great deal to admire and little of anything to condemn about the Masonry of France and Belgium. Their lodges and modes of working are planned on broad lines for the attainment of the principles which we, like them, revere. Different countries have different conditions to contend with, and these conditions naturally influence their lodge

work. French and Belgian Masons should know best how to mould their constitution and conduct their lodges to attain the most efficient result. If we were in their environment it is not probable that we would see things differently? It hardly seems just or proper that we should even try to impose our opinions on Masons of other nations who are just as earnest as we are for the spread of the principles of justice and peace.

When France and Belgium altered their constitutions so that the Bible was no longer necessary on their Altars and so that it was no longer necessary to demand from candidates a declaration of belief in the Great Architect of the Universe, the Grand Lodge of England immediately afterwards severed relations with them and, generally speaking, the Masonry of English-speaking countries followed suit. The supposition was that this change that they made was atheistic in tendency.

At the time the change was made by the Grand Orient of France, it was distinctly stated that it was with no idea of atheism, but simply that they thought by changing they were getting closer to the idea of Anderson's Original Constitution, which obliged Masons only to that religion in which all men agree; that is, to be good men and true or men of honor and honesty. French Masons do not deny the existence of God. They are as much averse to a dogmatic assertion of that kind as to one of the opposite kind. They are against a dogmatic assertion of any kind, believing that Masonry is anti-dogmatic. Many, possibly all, of their members would doubtless declare a belief in God at what they consider the proper time and place, but not as Masons in a Masonic Lodge.

It is not the function of Masonry to solve the riddle of life, but to propound it and stimulate and encourage

each of her initiates to search for his own solution. It takes each man so far, and there leaves him to find the answer for himself. By the very fact that Masonry itself gives no answer, it demonstrates clearly that the answer is not the same to every man. All this would seem to lead to freedom from dogma of all kind and justify France and Belgium in the stand they take.

In the removal of the Bible, your Committee believe that they did not violate any of the original Landmarks of Masonry. Even though the Bible is one of our Great Lights, it had not a place in Masonry from time immemorial. The Bible was not mentioned in Masonic ritual until 1724, and it was in 1760 that Preston moved that it be made one of the Great Lights of Masonry.

PRESIDENTS WHO WERE MASONS.

The above heading has so often appeared in print of late years that we now hesitate somewhat about placing it before our readers, but as so many misstatements and misleading assertions have appeared under above heading, we feel tempted to enter upon this subject in an endeavor to bring about a clearer understanding of facts, and if possible secure more authentic information than we have been able to obtain up to this time.

We have made some little search in this particular field of endeavor, and in setting forth our findings, we propose to cite authorities and give dates. Our list will not contain the names of as many Presidents as other lists which we have seen, but in following up some of these other lists and endeavoring to obtain proof of the assertions made in same, we have always come to naught—hence we are unwilling to accept a bare statement unsubstantiated by any proof and thereby do not include the names of

a number of Presidents that have before appeared in print as being members of the Masonics fraternity.

We cordially invite and hope and trust that anyone who may be able to add to our list, giving some substantial proof of their statement, will at once communicate with us as we are desirous of adding to our list of Presidents who were Masons if we can do so by securing substantial evidence to prove that such conditions are correct. Our list follows:

George Washington (1732-1799) Virginia. Was initiated in Fredericksburg Lodge No. 4 at Fredericksburg, Va., Nov. 4, 1752, passed March 3, 1753, raised Aug. 4, 1753. See also Callahan's "Washington the Man and Mason."

Andrew Jackson (1767-1829) North Carolina. Name of lodge and dates of receiving degrees not known. Grand Master of Grand Lodge of Tennessee 1820 and 1823. See Proceedings Tennessee 1822-1823.

James K. Polk (1795-1849) North Carolina, Columbia Lodge No. 31, at Columbia, Tenn. Initiated June 5, 1820; passed Aug. 7, 1820; raised Sept. 4, 1820.

James Buchanan (1791-1868) Pennsylvania Lodge No. 43, at Lancaster, Pa. Initiated Dec. 11, 1816, passed and raised Jan. 24, 1817.

Andrew Johnson (1808-1875) North Carolina. Initiated, passed and raised in Greenville Lodge No. 119 at Greenville, Tenn. Dates unknown but supposed to be between 1848 and 1852.

James A. Garfield (1831-1881) Ohio, Magnolia Lodge No. 20, at Columbus, O. Initiated Nov. 19, 1861, passed Nov. 3, 1861, and raised Nov. 22, 1861. He also received the Capitular and Temporal Degrees and those of Lodge of Perfection in Scottish Rite.

Wm. McKinley (1844-1901) Ohio, Hope Lodge No. 21, at Winchester, Va. Initiated May 1, 1865; passed May 2, 1865; raised May 3, 1865. Exalted in Chapter No. 84, Canton, O., Dec. 28, 1865.

K. T. Degree in Canton Commandery No. 34, Canton, O., Dec. 23, 1884.

Theodore Roosevelt (1858—) New York, Matinecock Lodge No. 806, at Oyster Bay, Long Island, N. Y., Jan. 2, 1901, initiated, passed and raised.

Wm. Howard Taft (1857—) Ohio. Made a Mason at sight by Chas. S. Hostetson, Grand Master of Ohio, at Cincinnati, Feb. 18, 1909.

The statement has been often made that John Adams (1735-1826) of Massachusetts was a Mason. However we have evidence to the contrary and claim that he was not a Mason. See letter from John Quincy Adams, dated Aug. 17, 1831, and appearing in the Anti-Masonic Re-Publications, Vol. II, 1834-1879. Of course many good Masons will state that an anti-Masonic publication is not proof of even good evidence, and we are willing to take exactly the same stand and do not propose to contradict any such statement. However, we have found good proof in substantiation of our statement concerning the gentleman in question. We refer to Gould's History (1889) Vol. 4, page 356, and as even more positive and conclusive evidence, to a letter written by John Adams to the Grand Lodge of Massachusetts, dated June 22, 1798, and appearing in the re-print of the Proceedings of the Grand Lodge of Massachusetts, 1792-1815, page 134, in which Adams himself states he was not affiliated with the fraternity.

The statement has also been made that James Madison was a Mason. However, no proof of this statement, nor any tangible evidence tending to prove this assertion has been submitted to our knowledge and therefore we do not add his name to our list of Presidents who were Masons. There is at least one statement to the contrary which we will here cite, not giving same, however, as proof that Madison was not a Mason. We are still open to conviction on this subject. The statement referred to will be found

in a letter dated Jan. 24, 1832, and appearing in the Anti-Masonic Publications, Vol. 2, 1834-1879.

As stated above, we hope that through publishing this article we will be able to arouse the interest of the brethren to further research along this line and may also be able to add to our list of Presidents who were Masons, and perhaps will be able to get into communication with some brother who can furnish us with more evidence and material on the subject then we have been able to heretofore find. All communications along this line will be cordially and gratefully received.—Iowa Quarterly Bulletin.

FIVE BIBLE HEROINES.

"Alas my daughter", Jephtha cries,
When vow makes her a sacrifice.
Death's veil, three times she flings aside
With eyes toward heaven, Adah died.

Who is this, with garment strange,
Gleaning on good Boaz' range
Two hands of barley — very slim,
Ruth holds them out to show to him.

"What wilt thou, Esther, beautiful queen?"

A-has-u-e-rus vowed, I ween.
Her heart, her head, her openhand,
Thus saved the people of her land.

"Believest thou this?" The Saviour said,
To Martha as she mourned the dead
"If thou wert here" the sister cried,
Dear Lazarus would not have died.

Electa comes to bless the world,
A mother's love is now unfurled,
Forgives her foes this faithful mother
And teaches all "Love one another".

— J. R. P. in Masonic World.

ADVERTISEMENTS.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208 1/2 Third St., E. Elton Withrow, R. W. M., 825 E. Ash St., Edw. E. Stackhouse, Secretary, 245 E. 41st St. Visiting BB. always welcome.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets First and Third Fridays at 8:00 p. m., 402 German House, Poik and Turk. R. W. M., C. P. Griffin, 704 Pacific Bldg. I. Less, Secretary, 1361 Webster street.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. Emil Kliese, R. W. M., 2120 So. C. St. Erich Siburg, Secretary, 1339 So. E. street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Adam Kowalski, 33, 3129 Logan Blvd. Secretary, St. Simiarski, 32, 3138 N. Lawndale Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Rizal Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon 1:30 at Knights of Pythias Hall, Powell St. R. W. M., B. R. Losada, Broadway; Acting Secretary, M. D. 1263 Mason street.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m. Caledonia Hall, 119 1/2 South Spring. Henry A. George, R. W. M., 120 S. B. dry Ave.; S. Hyams, Secretary, 1 South Spring St.

"Kilmarnock Lodge of Astoria, Ore. meets every Thursday night at the of 8 o'clock p. m. in the A. O. U. W. 9th Street. R. W. M., H. M. Lora, 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ill., meets every second and 4th Tuesday of each month at 8 p. m. 1223 Milwaukee Ave. R. W. M. Willa, 32 deg., 815 N. Winchester; Secretary, V. A. Szalaj, 930—934 Milwaukee Avenue.

Blue Ridge No. 16, A. F. & M. Meets the 4th Wednesday in each month at No. 88 Belville Ave., New N. J.

All matters of business for "Universal Freemason" must be addressed to T. Perrot, 418 Vermont Building, Salt Lake City, Utah; all matters belonging to the editorial department must be addressed to M. Mc B. Thompson, 418 Vermont Building, Salt Lake City, Utah.

THE UNIVERSAL FREEMASON

Volume 9

June 1917

Number 12

OFFICIAL.

For eminent services rendered to the Order, Brothers John R. Biel of Koenig Lodge U. D., Detroit, Michigan, and Joseph Miemierowicz, have been awarded the honorary Grade of Excellent Master.

Lodge Garibaldi No. 2, Salt Lake City, Utah, elected the following officers for the ensuing term:

R. W. M., G. F. Buschmann.
W. M. S., John Seren.
W. M. S., J. Rennie Thomson.
W. S. W., James A. Smith.
W. J. W., Daniel J. Blyth.
Secretary, Thomas Perrot.
Treasurer, D. Conta.
Orator, M. McB. Thomson.
Chaplain, P. J. Bundgard.
Almoner, W. McC. Thomson.
Marshal, Bill Tourlopus.

S. D., V. Seppi.
J. D., Mark Cozzens.
S. S., Frank Pagano.
J. S., D. Di Michele.
I. G., J. W. Reneau.
Tiler, William Atchison.

Lodge Deputy, Dr. R. A. Hasbrouck.
This Lodge has the distinction of having as a member General Ricciotti Garibaldi, the only living son of the Italian Patriot Gen. G. Garibaldi, after whom the Lodge was named.

THOMSON MONUMENT FUND CONTINUED.

Who Lodge No. 48\$10.00
Benezar Lodge No. 28 3.00
Golden Thistle Lodge No. 12 5.00

TABLOID HISTORY IN BOOK FORM.

— The July issue of the Universal Freemason will conclude the **Tabloid History of Craft Freemasonry**. The **Tabloid History of the High Degrees** will commence in the August number of the Magazine.

As soon as the July number of the Magazine is off the press a Limited Edition of the **Tabloid History** will be published in **BOOK** form, size about 3½ by 4½ inches leather bound, and priced at \$1.00.

Those who subscribe for the **Tabloid History**, **BEFORE WE GO TO PRESS** early in July, will receive a number in the order of arrival at this office. Each subscriber will receive the **BOOK** with his number set opposite his name. The subscription books are now open.

The Office-Bearers of Morning Star Council of Kadosh, Under Dispensation, Cleveland, Ohio, are:

Eminent Commander, Frater S. J. Ciemnoczowski.

Marshal, Frater Telesfor Olsztynski.
Captain General, Frater Joseph F. Skory.

The Office-Bearers of Morning Star Encampment, Under Dispensation, Cleveland, Ohio, are:

Eminent Commander,, Sir Knight Joseph F. Skory.

Marshal, Sir Knight Telesfor Olsztynski.

Captain General, Sir Knight S. J. Ciemnoczowski.

The Office-Bearers of Polonia Encampment, Under Dispensation, Detroit, Michigan, are:

Eminent Commander, Sir Knight John R. Biel.

Marshal, Sir Knight Thomas Gorzelany.

Captain General, Sir Knight Vincent Trzemzalski.

Names of the new officers of Pulaski Lodge U. D., Cleveland, Ohio:

R. W. M., Telesfor Olszynski.

W. S. W., Stanislaw Ciemnoczowski.

W. J. W., Ludwik Blumberg.

S. D., Joseph F. Skory.

J. D., Jozef Raczek.

I. G., Jan Chmielecki.

Tyler, Michael Bauza.

Treasurer, Frank Piorkowski.

Almoner, Julian M. Gizewski.

Sec. Wladyslaw L. Gawryszewski.

SACRAMENTO.

We are pleased with information received from Sacramento to the effect that the Lodges there are in good condition, the members are enthusiastic and are steadily adding to their numbers. BB. J. J. Enos, P. G. M. D. and E. Gordon, P. G. L. Deputy visited Sacramento recently in an official capacity and speak highly of conditions there.

TABLOID HISTORY.

Masonry Introduced into America Via France.

Before treating of the introduction of Masonry into America by way of France, a short digression treating of the introduction of Masonry into France will make the subject clearer.

As had been said repeatedly in this sketch, all Masonry as we have it today came directly or indirectly, regu-

larly or irregularly, from the Grand Lodges of Britain. France received it at different periods, from two independent sources, first in the pre-Grand Lodge era, from Scotland through the system of Mother Lodges, and in the post-Grand Lodge times from the Grand Lodges of England and Scotland. The first period is but slightly touched upon and the general writer of Masonic histories seems blind to the existence of Masonry before 1717.

The close connection between the Scottish and French peoples existing for it did for centuries, and the many traditions and customs in common between the two nations make the assertion perfectly credible that the Masonry of Scotland was carried at an early period to France, and we have the assurance of French Masonic historians that the English Masonry of 1717 was introduced into France in 1735 in fact. Scottish Lodges already existing there who were in possession of degrees which the English Masons were ignorant, that ultimately some sort of union was effected between the Scottish and English Masons in France, and that the union was in favor of the Scots is shown from the fact that the first Grand Master of English Masonry, Lord Derwentwater (Circa 1736) succeeded James Hector McClean, a Scotchman, who had been Grand Master of Masons in France for some years previous and who as Grand Master of France confirmed the rules made for the guidance of the Swedish Masons October 22nd, 1735, a year before the organization of the Grand Lodge of Scotland, and while the regime of Mother and Daughter Lodges still prevailed, and not only did the Mother Lodges create Daughter Lodges but the created Lodges in foreign countries with powers equal to their own. One of the most prominent examples of initiation is shown in the creation of the Mother Lodge of St. John of Scotland at Marseilles (Circa 1743) which

many years granted charters to daughter Lodges in France and the French dependencies.

This Mother Lodge was created by authority of William Boyd, Earl of Kilmarnock, seventh Grand Master of the Grand Lodge of Scotland, and at the same time Right Worshipful Master of the Mother Lodge of Kilwinning. Both these Lodges at the time were independent charter granting powers, and in either capacity as Grand Master of the one or Right Worshipful Master of the other, Lord Kilmarnock would have been within his rights in creating Masonic Lodges in foreign countries, either in person, or by deputation granted to another. But that it was in his capacity as Right Worshipful Master of Mother Kilwinning rather than as Grand Master of the Grand Lodge that the Lodge in Marseilles was created is clearly proven by the title which the Lodge adopted.

Following this digression we will take up the history of Masonry in the State of Louisiana. As authorities we will quote mainly from Folger's History of the Ancient and Accepted Scottish Rite, and the History of Masonry and Confraternal Orders (Chapter, Louisiana).

As early as 1793 a Lodge was chartered in New Orleans by the Grand Lodge of South Carolina (a clandestine organization), under the title of "Perseus Union," to work in the so-called York Rite. The second Lodge was established in 1794 by the Grand Lodge of Marseilles, to work in the Scottish Rite, under the title "Polar Star." Between then and 1812 other Lodges were erected by different authorities, some by the clandestine Grand Lodges of Pennsylvania, New York and South Carolina, to work in the York Rite; others by the Grand Orient of France to work in the "Modern French" and "Scottish Rites," and one from the Grand Consistory of Jamaica to work in the "Scottish Rite." On April 12th, 1812, three representa-

tives from each of these several Lodges met as a "Grand Committee" to consider the advisability of organizing a Grand Lodge for the State. Subsequent meetings were held in June and July of 1812, and on the latter date a Grand Lodge was organized, five of the seven Lodges in the State participating, one of them "Polar Star Lodge." Daughter of the Mother Lodge of Marseilles (and in consequence of the death of the Mother Lodge and all her Daughters in France during the French Revolution) and as its only remaining representative the legal heir to all its privileges, powers and prerogatives, and its participation in the act gave a color of legality to what would otherwise have been a clandestine organization.

The Grand Lodge thus created had the most liberal constitution of any State Grand Lodge erected before or since, and it gave perfect toleration to all recognized Rites and had within its jurisdiction Lodges working the French, Scottish and so-called York Rites. All worked in perfect accord and harmony prevailed. Several of the Lodges cumulated the Rites under the same charter, and some held at one and the same time charters from different powers under which they worked the several Rites.

In 1813, a year after the organization of the Grand Lodge, a Grand Consistory of the Scottish Rite was organized under charter from the Supreme Council in New York. This Consistory governed the Lodges working in the Scottish Rite Symbolic, which were in harmony with and were recognized by the Grand Lodge. Later the latter body, to unify the work and consolidate its authority, determined to establish within its bosom separate Symbolic Chambers to govern the several Rites, and in pursuance of this project the Grand Secretary addressed the following letter to the Grand Consistory:

"New Orleans, January 10th, 1833.

"The Grand Lodge of the State of

Louisiana, to the Grand Consistory of the Sublime Princes of the Royal Secret—MASONIC cret, in the State of Louisiana, Sovereign of Sovereigns, Great Prince and Illustrious Commander in Chief, and ye all Sublime Princes:

"Motives of the highest kind for the welfare of the Masonic Order have determined the Grand Lodge of this State to constitute in its bosom a special chamber for the Symbolic degrees of Scottish Masonry. Consequently, it begs this Grand Consistory to divest itself of the right which it has, to constitute Scotch Lodges here, to transfer the same to said chamber, and to give proper information of said transfer, to the Lodges now working under its jurisdiction, directing them to obey henceforth the commands and statutes of the State Grand Lodge in its said Chamber.

"Please, Illustrious Brethren, to accept the sincere vows which the Grand Lodge makes for the prosperity of your august labors, and for the happiness of each of you in particular.

"With these feelings, the members of the Grand Lodge have the favor to salute you with the numbers that are known to you.

"By order.

"DISSARD.

"Grand Secretary."

To this request of the Grand Lodge, the Grand Consistory sent the following reply:

New Orleans, January 28th, 1933.

"The Sovereign Grand Consistory of the Princes of the Royal Secret, Thirty-Second Degree, Scotch Rite, to The Most Illustrious Grand Lodge of the State of Louisiana, in its Scotch Symbolic Chamber:

"Illustrious Brother: I have the favor to inform you that the Sovereign Grand Consistory has received the communication which has been sent to it by the Most Illustrious Grand Lodge in its Scotch Symbolic Chamber. After hav-

ing maturely reflected on the beneficial consequences which are to follow Masonry in general, from measures which tend to unite the various rings of our fraternity, and which will more perfectly answer the spirit of our valuable institution, the Grand Consistory has given to all the Lodges of its jurisdiction the necessary instructions, in order that such a worthy enterprise, on the part of the Most Illustrious Grand Lodge, should be accomplished as soon as possible.

"Consequently, and agreeably to the directions sent, as above said, to all of the Scotch Lodges here, we have the honor to inform you that they all have submitted with joy, to the orders given to that effect by the Grand Consistory, and they are prepared to receive new institutions from the Most Illustrious Chamber over which you preside, and that they have already sent back to the archives of the Grand Consistory, the Charters which they had under its dispensation.

"The Supreme authorities of Scotch Masonry in the State of Louisiana have not hesitated to yield to a body so respectable as the Most Illustrious Grand Lodge the rights which it cannot but be exercising with splendor and justice. And the Grand Consistory ardently wishes that the Grand Lodge find in this cession of a noble, and so useful right, a new proof of the desire of the Princes of the Royal Secret to perpetuate between the Scotch Rite and the others, such an alliance as will necessarily be, for the glory and prosperity of Freemasonry, under whatever banner its disciples may decide to walk.

"Please, Illustrious and Dear Brother, to accept our yourself, and for the illustrious body over which you preside, fraternal and sincere vows, which the Sovereign Grand Consistory, and all the Sublime Princes who compose it, will never cease to make for your prosperity and believe, Illustrious Brother, in

the devotedness of your respectful Brother.

By order of the Grand Consistory.

"A. W. PICHET,

"Secretary pro tem."

By making this request, the Grand Lodge showed beyond dispute that it recognized the right of the Grand Consistory to charter and govern Symbolic Lodges working in the Scottish Rite, and the arrangement then made for the government of the Scottish Symbolic Lodges continued uninterruptedly for fourteen years. The liberality of the Grand Lodge in thus recognizing all Masons as Brethren was as gall and wormwood to the illiberal and bigoted adherents of the clandestine and falsely styled York Rite, who, unable unduly to influence the Grand Lodge whose laws prevented them from persecuting their Brethren of other rites, determined to run what they could not rule. Therefore, with the assistance of the clandestine Grand Lodge of Mississippi, they organized a clandestine Grand Lodge for the State of Louisiana, which made trouble in the State for some years, ultimately uniting with the old Grand Lodge in 1850. Unfortunately, however, in the united Grand Lodge the influence of the illiberal element predominated, and a resolution was passed dissolving the Symbolic Chambers of the several rites and the following letter was sent to the Supreme Council to which the Grand Consistory had by this time been enlarged.

"New Orleans, March 5th, 1850.
Grand Lodge of the State of Louisiana:

To the Supreme Council of Sovereign Grand Inspectors General of Thirty-third and last degree, Ancient, Free and Accepted Scottish Masonry.

Brethren: Per mandate of the Grand Lodge of the State of Louisiana, I respectfully hereby inform you that the following resolution was duly passed and adopted by that body, at its extra-

ordinary meeting of the 4th inst.

Resolved, That the Grand Secretary of this Grand Lodge shall immediately inform the Supreme Council of Sovereign Grand Inspectors General, Thirty-third degree, meeting at New Orleans, that this Grand Lodge renounces, now and forever, to constitute any Symbolic Lodges, other than as Ancient, Free and Accepted Masons.

I remain, with the highest consideration,

Yours fraternally,

J. J. E. MASSICOT."

The Scottish Lodges thus ejected from the home to which they had been invited as honored guests, returned to their native habitat, the bosom of the THREE MASONIC Supreme Council, and with them, again as before, went Lodge Poplar Star. There they remain to the present day the oldest organization of the Scottish Rite Symbolic in the U. S. A. the present Sovereign G. C. of the Supreme Council and as such Grand Master of the Symbolic branch. George U. Maury held those offices. Sovereign Grand is the fourteenth brother who has Commander and Grand Master of Scottish Rite Masonry in and for the State of Louisiana.

(The next Chapter of our sketch will deal with the American Masonic Federation. The causes that led to its organization, its rise and present position, and will conclude the Craft part of the "Tabloid History.")

(To be continued.)

IS IT PROSECUTION OR PERSECUTION?

A Brother Answers to a York Rite Summons.

Chicago, Ill.

E. Breakstone, Sec.,
1542 Elburn Ave., Chicago, Ill.

Dear Sir:—Your citation for me to

appear before your Worshipful Lodge on June 20th, 1917, at the hour of eight o'clock P. M. to answer charges preferred against me by Lodge John Corson Smith No. 944 A. F. & A. M. of Chicago, Ill., has been duly received by me, and in answer thereto I do hereby enter a general denial to each and every allegation alleged in complaint against me, and deny that I have in any manner been guilty of unmasonic conduct.

In the first place when these charges were preferred against me I was not a member of John Corson Smith Lodge No. 944, A. F. & A. M. nor in any manner subject to the laws, rules and regulations thereof.

Answering SPECIFICATION 1, I deny in toto that I have been visiting with any Clandestine Masons, but do admit that I am now Senior Warden of a regular body of Masons under the jurisdiction of the American Masonic Federation, notwithstanding your allegations to the contrary.

Answering SPECIFICATION 2, I admit that I took the obligation in Lodge John Corson Smith No. 944, A. F. & A. M., believing at that time that said lodge was a regular lodge of Masons, but after a careful and painstaking investigation I find that while Lodge John Corson Smith No. 944, A. F. & A. M. holds a charter from the Grand Lodge of the Rite in Illinois, that the Grand Lodge of A. F. & A. M. itself holds no charter of authority from any body of Masons competent to issue authority to confer the degrees of Masonry and that the said lodge John Corson Smith No. 944 A. F. & A. M. is therefore not only irregular but also Clandestine and has received its charter from a self-constituted Grand Lodge from and by no legitimate authority whatsoever in Masonry.

For the foregoing reasons I renounced all my obligations to Lodge John Corson Smith No. 944, A. F. & A. M. and became a member of a regular body of

Masons in the American Masonic Federation deriving its authority by proper Masonic charters as descending from the oldest Masonic Lodge known to the living world, viz.: MOTHER LODGE WINNING of Scotland.

Answering SPECIFICATION 3, I deny specifically that I have in any manner violated my obligations. I entered that lodge a free man and find that its pretensions to Masonry were not borne out by facts in history; therefore, as a free man I severed my connections therewith and renounced my obligations thereto.. Admitting that I have solicited for membership for Lodge Justice U. D. which I know to be true and lawful body of Masons, which by the way, is a separate and distinct organization and with which your lodge has in no manner any concern therewith, save and except that which may possibly assume.

Respectfully yours,

NATHAN S. KLEIN.

The following clipping was sent to us with request to publish it in the Italian language, being of special interest to our Italian brethren:

Al saluto dei combattenti si risponde
inviando l'obolo per la lana.

Mentre i nostri valorosi fratelli gentilmente ringraziano dalla Zona di guerra il nostro direttore Cav. Uff. Carlo Bassotti, e nel suo nome la forte, patriottica e generosa nostra Colonia per gli indumenti di lana che il "Progresso" ha fatto pervenir loro durante quest'inverno penoso, per attenuare le sofferenze e gli strazi dei freddi glaciali delle nevi in quelle inaccessibili valli del Trentino e del Carso, oggi ancora la Loggia Galileo A. A. S. R. della Federazione Massonica Americana ci ha tenuto la sua modesta offerta di 5000 raccolti fra i suoi membri per la nostra

scrizione "Pro Lana ai combattenti."

Questa loggia è sorta da poco in New York ed è fiorentissima. Fondata sulle basi del Rito Scozzese, come tante altre, la Gallileo fedele alla Federazione alla quale appartiene, mantiene fraterni rapporti con tutte, meno che con i Grandi Orienti d'Italia. La loggia progredisce e molti italiani vi fanno parte ed ogni 2. o 3. o lunedì di mese all'Unity Hall, 431 West 47. St. ove tiene le sue sedute nuovi aspiranti vanno ad assumere informazioni e spiegazioni ed il maestro della Loggia sig. G. C. Larrain del n. 70 E. 3. a. strada ed il veg. sig. D. Romano del n. 45 Spring St. gentilmente in mettono al corrente di tutto. Ecco perché la Loggia Gallileo progredisce di giorno in giorno.

Intanto noi ringraziamo tutti i soci della medesima del loro obolo offerto per la lana ai combattenti, i quali dicono che ancora su quelle vette altissime la neve inerudisce, poco curandosi della primavera che ha fatto alleanza con l'inverno erudo, duro ed amarissimo.

165.a Lista

Somma precedente	\$11715.28
Raccolti fra i soci della	
Loggia Gallileo A. A. S	
R. di New York	7.20

Totale a tutt'oggi \$11722 48

YORK AND SCOTTISH RITE RECOGNITION.

Alabama and Argentine settle a
Mooted Question.

The so-called "York Rite" in America is in reality a distinct American rite, but holding to the English view that a "Grand Lodge" or "Grand Orient" of Freemasons must be an "independent sovereign body" having under its jurisdiction the first three degrees of Masonry only and not therefore able to recognize any Masonic

jurisdiction federated with or under the direction of "higher degrees."

This enables American Masonry to "recognize" as Masonic all the English-speaking Masonry but practically none of the Latin Masonry in the world.

Yet it is well known today that the three degrees of "ancient craft Masonry" the world over are the foundation and cornerstone of all other rites consisting of "high degrees," and by virtue of our adherence to the American doctrine we are commonly shut off from recognition of much that the Grand Lodge of England itself recognizes. There are scattered examples of American Grand Lodges which have recognized and still do recognize foreign jurisdictions of Latin, German or Scandinavian origin, but there is no uniformity. Hence the "Universality of Freemasonry has become a myth and American Freemasons justly feel that their Grand Lodge red tape has betrayed us into great injustice to the Masonic world outside ourselves.

The Scottish Rite.

On the other hand, the only remaining support of universality today is the Scottish Rite, which maintains its solidarity throughout the world, adapting itself to the American York Rite by specifically renouncing all jurisdiction over the first three degrees while introducing them into Europe, Asia and South America, exercising supervision over them and assisting in the erection of independent grand lodges when strong enough.

In this way the Scottish Rite has become responsible for the establishment and preservation of Freemasonry in practically all Latin countries and throughout Asia and in Egypt.

American Masons, when asked to recognize these bodies, generally reply that their origin or affiliations

(Continued on page 13)

THE UNIVERSAL FREEMASON.

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M. McB. Thomson, Thomas Perrot.

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EDITORIAL.

THANKS.

We acknowledge with thanks the receipt of the 1917 Year Book of Palestine Lodge No. 357 F. & A. M. of Detroit, Michigan. As most Masons in this country are aware, Palestine Lodge has the largest membership of any Masonic Lodge in this country, if not in the world, and possesses in the person of its secretary, Bro. A. G. Pitts, one of America's ablest and best informed Masons.

The Year Book tells all that can be told about Palestine Lodge, gives full lists of its various officers, committees and a full list of its membership with date of initiation, address and occupation. A necrological list with date of decease and a business directory of its members, which would seem to embrace every known occupation.

Total membership as on January 1st, 1917, is given as 2906, divided in 2550 active members (by this we suppose is meant those who have been raised to the S. D. of M. M.), 20 Fellow

Crafts, 53 Entered Apprentices, 3 Permanent Visiting Members, and Honorary Members.

Also a communication from "Grande Oriente Italiano" of Naples, Italy, on the subject "Pro Russia Nuova"—welcoming new Russia into the family of Democratic Nations and trusting that the new regime will give Masonic freedom as well as political freedom to that country.

And a Manifesto from a Native Grand Lodge and Mystic Temple, "Verita Mistica", or "Ascona of the Ordo Templi Orientis," Hermitic Brotherhood of Light. The Body rejected in these grandilient titles seems to be a mixture of Socialism, Theosophy and to be based on the Illuminati of Adam Wieshaupt. It advocates "New Ethics," new social order, a new religion, claims to possess the secrets of mystic attainment, and states that its members are "Phree-Masons" or Free Masons.)

ACKNOWLEDGEMENT.

The Editors of the Universal Freemason" acknowledge with thanks diplomas from the "Serenismo Gran Oriente de Cuba." One for Bro. Perrot, representing the Supreme Lodge of Cuba with the Supreme Lodge in the American Masonic Federation; two for Bro. Thomson, one as representing the Supreme Council of Cuba near the Supreme Council in the American Masonic Federation, the other as an Honorary Member of the Cuban Grand Bodies.

NEW FIELDS.

Notwithstanding the disarrangement of business, consequent of our country entering the world war, the A. M. U. is extending its borders at home and

road. At home two lodges have been established in the State of Ohio, one in Cleveland and one in Toledo, both credited to the efforts of BB. Appleton and Sadowski, who were ably assisted by Bro. Dr. Biel, R. W. M. of Kopernic Lodge, Detroit, Michigan. Abroad a new Lodge has been established in the Jamaica B. W. I. by Bro. R. P. Barnswell, E. M. P. M., of Etenezar Lodge No. 28, Panama.

MASONRY IN THE STATE OF OHIO.

We have been requested by several BB. to give the date when Masonry was introduced into the State of Ohio and its present condition there. From the fact that the request is made by our own BB., the presumption is that they mean "regular" Masonry. Our reply must be, that there was no regular Masonry in Ohio prior to the establishing of the two lodges mentioned in the preceding paragraph. The Local system of masonry has however existed in Ohio for over a century and for the information of the enquiring BB. we give the prominent details of its introduction and present condition. To avoid even the appearance of bias of partisanship in doing this I will quote from the "History of Freemasonry and Concordant Orders," a work written by a Local Mason:

"Ten brethren assembled in the village of Marietta, Ohio, and prepared a petition to Jonathan Heart, Master of the American Union Lodge, who resided at Fort Harman, on the opposite side of the river, asking for his protection and recognition.

Brother Heart in reply expressed a doubt whether the warrant in his possession "affords protection," as there were only two who were actually enrolled members. He waived however any scruples that he might have entertained as to the regularity of his

proceedings in the matter and consented to the request of the brethren, and, on June 28th, 1790, he opened American Union Lodge No. 1 in due form.

September 1791,..... the Grand Lodge of New Jersey issued a warrant to Governor Arthur St. Clair and General Josiah Hannar to hold a Lodge in the village of Cincinnati, to be known as Nova Cesara No. 10..... October 19, 1803, the Grand Lodge of Connecticut granted warrants for Erie Lodge No. 47 at Warren, Trumbull County, and New England Lodge No. 49 at Worthington.

On St. Johns Day, June 24, 1805, the Grand Lodge of Pennsylvania granted a warrant for the Lodge of Amity No. 105, to be held at Zanesville.

On March 18, 1806, the Grand Lodge of Kentucky granted a warrant to Cincinnati Lodge No. 13..... At a meeting of delegates from the six Lodges above named (all in the State at the time), held in Chillicothe, Monday, January 4, 1808, Bro. Robert Oliver of American Union Lodge, was called to the chair and George Todd appointed secretary. For unknown reasons the representatives from New England Lodge No. 48 were excluded from the convention, which continued its sessions during four days. It was then "resolved. That it is expedient to form a Grand Lodge for the State of Ohio," when General Rufus Putnam was elected first Grand Master."

From this it will be seen by the Locals own admission, that this so-called Grand Lodge was organized by five subordinate Lodges without permission either received or requested from any superior body. That it had no warrant or charter or erection, and that in consequence it was a Clandestine body. According to masonic law it would have been so, even if the Lodges that took part in this clandestine meeting had been themselves warranted by regular Grand Lodges. As it was, how-

ever, these Grand Lodges were one and all equally clandestine.

The oldest Lodge taking part in the irregular proceedings, one of whose members presided (American Union Lodge), was chartered by a subordinate Lodge, the Master of which doubted his authority to grant the warrant, and which the newly created Grand Lodge subsequently declared clandestine—another case of the kettle calling the pot black.

Nova Caesera No. 10 was warranted by the Grand Lodge of New Jersey. The Grand Lodge of New Jersey was self constituted without authority and by subordinate lodges from other jurisdictions in 1786.

Erie Lodge No. 47 and New England Lodge No. 49 were warranted by the Grand Lodge of Connecticut. The Grand Lodge of Connecticut was irregularly and clandestinely organised in 1789 by subordinate Lodges, which themselves had mostly been regularly chartered under British authority, but, possessing only the authority given them by these charters became clandestine when they attempted to exceed that authority.

Amity Lodge No. 105 was chartered by the Grand Lodge of Pennsylvania, which was also clandestine and irregular for the same reasons as Connecticut.

Cincinnati Lodge No. 13 was chartered by the Grand Lodge of Kentucky, which was clandestinely organised in 1800 by five lodges which had been chartered by the Grand Lodge of Virginia. The Grand Lodge of Kentucky came nearer being correct than either of the others we have named, as although it neither asked for or received permission from Virginia to erect themselves into a Grand Lodge, they first communicated to that body their reasons for the action they intended to take.

Thus it is seen that not only was

the so-called Grand Lodge of Ohio irregular and of clandestine origin, but that those who pretended to organize it were clandestine themselves, being thus doubly clandestine. The question might be pertinently asked, "can a clean come out of an uncle's thing."

From the clandestine organization of 1808 a secession took place in 1813, when three Lodges (one of them New England Lodge, which took part in the irregularity of 1808) withdrew and professed to organize another Grand Lodge, claiming that the first had ceased to be a Craft Grand Lodge in consequence of dictating to its subordinates the source from which they should take the higher degrees. The trouble arose from the struggles for supremacy in the State between the De la Motta fraud of 1813 and a body claiming to represent the Cerneau creation of 1808, both misusing the name "Scottish" as applied to their respective systems. The De la Motta Northern Jurisdiction, proving too much for those calling themselves as of Cerneau, captured the Grand Lodge which forbade its members from supporting the Cerneauists and disruption followed as a natural consequence.

Both these so-called Grand Lodges exist at present in Ohio, though the latter is practically moribund in consequence of its lack of recognition by any other masonic body. With the quarrel we have nothing to do, the one party to it is as right or wrong as the other. The 1808 body was clandestine from its formation and will remain so until it is healed by competent authority. The one of 1891 is no more so, both are clandestine and between degrees of clandestinism it is not worth arguing.

Therefore, we again repeat, the only regular masonic Lodges in the State of Ohio are the two recently warranted by the A. M. F.

CORRECTION.

In the last issue of the "Universal Freemason" there was an item relating to the Swiss International Bureau, in which we stated that the Bureau was defunct and that Bro. Ed. Quartier La Tente had been ousted by German influence. This statement we gave on the authority of an Exchange, that this was erroneous we have since discovered and through the kindness of Bro. Norwood, Editor of "Light," we give the true facts.

What has actually taken place is that Bro. La Tente, who was all alone in the management of the Bureau which he started himself, has persuaded the Grand Lodge of Switzerland to endorse him and the work, and make it a department of the Grand Lodge activities.

The Grand Master of Switzerland, therefore, is official chairman or president, and with him are associated Brother La Tente as directing spirit and several others of the Swiss Masons.

We gladly make this correction as it has always been our aim to state only that which was incontestably correct and from the added pleasure we have in knowing that Brother La Tente's labors continue to be appreciated by the Brethren of his own Grand Lodge. In this pleasure we are sure all who know Bro. La Tente either personally or through his writings will share.

FOR FREEDOM AND FRATERNITY.

An eloquent address on the above subject was delivered by Bro. Louis Block, P. G. M. of the Grand Lodge of Iowa, A. F. & A. M. (Locals), at Davenport, Iowa, on April 5th, on the eve of the entry of the United States of America into the World War. This address has been issued in Pamphlet form by the Committee on Masonic

Research of the Grand Lodge of Iowa to whose courtesy we are indebted for a copy.

Bro. Block denounces in scathing terms the militaristic governments that would make the people slaves to Caste rule, and while deploring war, exalts the patriotism which tries by every honorable method to avoid war, is ready and willing to submit to the arbitrament of war when other methods fail.

Bro. Block's position in the premises is a delicate one, being himself of German birth, he acquires himself as a good citizen of his adopted country should, and we cannot in fairness deny him the privilege of the undercurrent running through his address of sympathy for the people of his native land in this time of trouble.

ANTI-AIRCRAFT LODGE MASONS ORGANIZED.

London, May 22.—The Royal Anti-aircraft Lodge of Freemasons was consecrated today. Membership will be limited to members of the anti-aircraft service.

The Bible used in the ceremony and the warrant of the lodge were bound with boards cut from the propeller of a Zeppelin brought down in England and part of the regalia of the lodge was made of aluminum from the Zeppelins brought down at Cuffley and in Essex.

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Poverty is not a crime, but the penalty is hard labor just the same.

MASONIC FEDERATION.

(It would seem that in Queensland, Australia, our Masonic brethren feel the need of unity even as we do here, and long for an Australian Masonic Federation on the lines of the American Masonic Federation, imitation we are told is the sincerest form of flattery and we certainly feel flattered as well as honored by the good things that our good Bro. of the "Queensland Freemason" says of us.

The object for which our Brother strives, is a good one, we know we have tried and proved it, and hope that our Australian brethren will be equally successful even if the need be not so great with them as it was with us, or that they or any others could possibly be confronted with such bigoted and intolerant act as the un-masonic masons of the local system have been guilty of towards the members and lodges of the universal masonic brotherhood. The item to which we refer follows, it is the Editorial in the April issue of the "Queensland Freemason".)

MASONIC FEDERATION.

In politics events are moving towards more intimate relations between the component parts of the Empire. The silken bonds, which used to be so much praised, have been found too intangible when danger requires the far scattered people to draw closely together for their common protection. What form the new ties will take it is early to speculate upon, but it is obvious that some great changes are impending and must take place soon after the tragical war business is settled. In Australia the various Masonic bodies are much like the loosely held together Dominions. Each looks with respect to the great mother Grand Lodges, but none of them have any direct voice in their councils. In all the States except Queensland there is a union of Masonic strength.

Victoria, New South Wales, South Australia, and West Australia have their Grand Lodges. The period of competition and overlapping, with its costliness and hampered usefulness has passed away. In Queensland also do we hold fast to the old order of things, maintaining separate jurisdictions, and wasting our resources in separate effort. The Masonic situation in Queensland reproduces on a small scale the political conditions of Australia before Federation was accomplished. How long are we to continue with our faces to the past, refusing to look to the future or to dispassionately weigh the good results that have accrued to other States by a policy of union? It is a hopeless sort of attitude—a slavish adoration of old landmarks, after sentiment has over-leaped them. In Masonry, as in politics, the future belongs to union, not to separateness and wasteful competition. The difficulties the way are great, but greater still is the necessity to surmount them. Statesmen look only to the obstacles that have to be overcome, some idea of Imperial Federation will never be accomplished. If Masons sit down before the obstructions, real and imaginary, they will never evolve a scheme of union. They must take their courage and their destiny in their hands and march confidently and courageously to a better state of things.

How is it to be done? There is a way which has a promising aspect. In the United States they have a Masonic Federation. They have gathered into one solid body a number of Lodges and which helped to place Freemasonry on a broad and strong foundation. We should we not have a Masonic Federation in Australia—a great union of the various Masonic bodies—a Commonwealth Parliament of Masons? The idea is impracticable. It is not Utopian. It is practicable. It has great possibilities. A legitimate development of

ould be a United Grand Lodge of Australia. That is the goal to work

Once create a sovereign jurisdiction, with the consent of the Masonic public, and the war between competitive sovereignties must end. There shall be one Constitution for Australia—the Australian Constitution—and again, the political Australia may join in an Imperial organization which for Masons shall be the supreme authority of the Freemasons of the Empire. The first step towards this great objective is the federation of the Masonic bodies in the Commonwealth. If that can be taken, all our local differences will become settleable and solvable. It will become the pivot of a great movement, the consummation of which in Australia will be the United Grand Lodge of Australia, and in the Empire the Supreme Council of an Empire wide federation. There are infinite possibilities in such a splendid union of strength and resources. Let us get a "move on," and ignoring for the present local prejudices and difficulties, press forward to the realization of a scheme which will make a clean sweep of the most serious of them, and open up a wonderful vista of progress, and good work for the Craft.

YORK AND SCOTTISH RITE RECOGNITION.

(Continuation from page 7.)

prevent, so there you are.

Argentine—Alabama.

Last May Argentina requested recognition of Alabama. The request was made by the Secretary-General of the Scottish Rite, Juan M. Caime, that the Grand Lodge of Alabama recognizes the Supreme Council of Argentina, which includes the Grand Lodge of Argentina as one of its bodies.

To this the foreign correspondent of

Alabama, Brother Oliver D. Overstreet, to whom the request was referred for proper answer, replied on August 28, 1916, that Alabama could not comply with it.

Brother Street made the matter plain in the following language:

"In this there is no reflection upon your body or its personnel. The Grand Lodge of Alabama belongs to what is known as the York Rite of Ancient Craft Masonry while yours belongs to the so-called Ancient and Accepted Scottish Rite of thirty-three degrees. The bodies of these two bodies theoretically know nothing of each other and are therefore incapable of judging of the regularity of each other. This Grand Lodge has never presumed to grant recognition as Masons to the Scottish Rite bodies of Alabama, in which many of our most distinguished Masons of the York Rite hold membership. This no more involves a denial of the Masonic character of your organization than does our failure to recognize the Scottish Rite bodies of Alabama constitute a denial of their Masonic character."

Are We Insincere?

All of which is good law as the law stands, though it might be questioned whether our Grand Lodge might not properly recognize other grand lodges of the three degrees, even where they are under protection of the Scottish Rite.

But what shall we saw when some jurisdictions, like Kentucky, have actually undertaken to officially recognize the American Scottish Rite bodies, north and south, the Grand and General Grand Chapters of America, England and Ireland and the Knights Templars, degrees concerning which the "Blue Lodge" is, as Brother Street truly says, theoretically ignorant?

This was done when a spurious or rival "Scottish Rite" threatened the

THE TRIPLE TAU.

The Triple Tau, familiar to Royal Arch Masons is translated from the Hebrew, a mark or sign spoken of by Ezekiel, when he said to the man with the inkhorn, "Go thy way through the midst of the city of Jerusalem, and set a mark on all those who sigh and lament for the abomination thereof." By which mark they were saved from among those who were slain for their idolatry by the wrathful displeasure of the Most High. In ancient times the mark was placed on the forehead of all those who were acquitted by their judges, as a proof of their innocence; and military commanders caused a T to be placed on all those who had escaped unhurt from the field of battle, denoting that they were in perfect life; it has, therefore, ever been considered the mark of life.

In the days of Pythagoras the Tau was esteemed as the most sacred of emblems, and when any oath of more than usual importance was to be administered, it was given on the Tau, and when so administered none ever were known to have violated it.

The ancient Egyptians called it the sacred number—three, or number of perfection, and it was an object of worship amongst the ancients as the Grand Principle of animated existence, and they gave it the name of "God," representing the animal, vegetable and mineral kingdoms. It was also called "violet," that is to say the Soul of Nature.—Exchange.

"Solomon was the wisest man, wasn't he?"

"I'm not sure," replied Miss Cayenne. "Of course, he managed to get a reputation with the public. But I'd like to know what some of those wives had to say about him."

TROUBLE.

Trouble has a trick of coming
Butt end first;
Viewed approaching, then you've seen it
At its worst.
Once surmounted, straight it waxes
Ever small,
And it tapers till there's nothing
Left at all!
So, whenever a difficulty
May impend,
Just remember you are facing
The butt end;
And that looking back upon it
Like as not
You will marvel at beholding
Just a dot!

—The Canal Zone Orient.

ONE OF THE WEAK POINTS.

Undoubtedly one of the weak points in our profession as Masons is that we do not always practice what we preach. When we consider that the Bible is the source of inspiration, the very foundation upon which the superstructure of Masonry rests, ought we not as Masons to feel a deeper obligation to disseminate its sacred lessons in connection with our teachings? This "great light" which we profess so much to venerate should be better understood.—Masonic Tidings.

MONEY MUST ACCOMPANY ORDER.

In the future all orders for printing, supplies etc. must be accompanied by the required amount of money to pay for same.

If you are not sure of the price of supplies etc. write a letter to the Grand Secretary General, 422 Vermont Bldg., Salt Lake City, Utah, and he will send you the necessary information.

ADVERTISEMENTS.

Robert Bruce Lodge No. 47, Portland, Oregon. Meets every Wednesday evening at 8 o'clock in Auditorium Hall, 208½ Third St., E. Elton Withrow, R. W. M., 825 E. Ash St., Edw. E. Stackhouse, Secretary, 245 E. 41st St. Visiting BB. always welcome.

Rising Star Lodge No. 84 of Sacramento, California, meets every Friday at 8:00 p. m. at Redman's Hall. A. N. Thomas, R. W. M. M. J. Gastman, Secretary, 1010 Sixth street.

Laurel Lodge No. 85, of San Francisco, California, meets First and Third Fridays at 8:00 p. m., 402 German House, Poik and Turk. R. W. M., C. P. Griffin, 704 Pacific Bldg. I. Less, Secretary, 1361 Webster street.

Caledonia Lodge No. 29, A. A. S. R., Tacoma, Wash. Stated communication every Wednesday, 8 p. m., at 1313 Tacoma Ave. Emil Kliese, R. W. M., 2120 So. C. St. Erich Siburg, Secretary, 1339 So. F street.

Viking Lodge meets every Friday evening, 1223 Milwaukee Ave., R. W. M. Adam Kowalski, 33, 3129 Logan Blvd. Secretary, St. Siniarski, 32, 3138 N. Lawndale Ave.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 496.

Rizal Lodge No. 86, of San Francisco, Cal., meets every Sunday afternoon 1:30 at Knights of Pythias Hall, 12 Powell St. R. W. M., B. R. Losada, 12 Broadway; Acting Secretary, M. D. Al 1263 Mason street.

St. Johns Lodge No. 21, Los Angeles, Cal., meets every Tuesday at 8 p. m. Caledonia Hall, 119½ South Spring Henry A. George, R. W. M., 420 S. Broadway Ave.; S. Hyams, Secretary, 119 South Spring St.

"Kilmarnock Lodge of Astoria, Oregon, meets every Thursday night at the hour of 8 o'clock p. m. in the A. O. U. W. Ed 9th Street. R. W. M., H. M. Lorn 1609 Irving Ave., John Nordstrom, Secretary, 2165 Bond Street."

ECHO LODGE NO. 48, of Chicago, Ills., meets every second and fourth Tuesday of each month at 8 p. m. 1223 Milwaukee Avenue. R. W. M. Albert Derns, 1961 Fowler street Secretary, V. A. Szalaj, 930—934 Milwaukee Avenue.

Blue Ridge No. 16, A. F. & A. M. Meets the 4th Wednesday in each month at No. 88 Belville Ave., New York N. J.

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